

# THE CHINESE RECORDER AND EDUCATIONAL REVIEW

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## EDITORIAL

### PUTTING GOD IN EDUCATION

Education has been termed "The Key Industry of Modern Civilization." Nowadays educational facilities are available on all sides and the educational technique is of a high order. Nevertheless, education has failed to justify the great hopes that have been placed in it by those who believe that proper education would solve most of our problems. In years past education was material-centered and recently it has been pupil-centered. Dr. M. L. Jacks, the director of the Department of Education in the University of Oxford, has recently written a book entitled "God in Education." The author believes that education must be theocentric and states: "God must be in education, if He is to be in life....and if it is not to degenerate into a moribund matter of mere instruction." In China in the last year or so, the Christian Church has had very many opportunities. In many places where they are open the Christian colleges and schools are having big enrolments. However, it is vitally important that we should not deceive ourselves by outward appearance of success. Christian schools can help China and they can give education to tens of thousands of boys and girls, but if these schools are not able to put God into their education they are not fulfilling their primary function. In certain cases the aims of Christian schools are stated as being of

a three-fold nature: (1) to give education, (2) to promote good citizenship, (3) to teach Christianity. The way in which this aim is put down may sometimes lead our educators astray, since we should not think that the promotion of Christianity in the schools is a mere one-third of the task. If we really believe that the central aim is the religious aim, are we making sure that this is being carried out in actual practice? If a casual outsider were to look at the everyday work and atmosphere of a Christian college or school he could probably find plenty of evidences of good education and citizenship training, but would he really see signs of a religious element in the life and work of the school? To train a student to have a good character is not the same as to lead him to a full knowledge of Christianity. The aim of many non-Christian private schools is to produce good character. The Christian schools surely must have an aim larger than that one. Quite often in discussions of this subject amongst principals and teachers the remark is made that China is different from America and England. This attitude, however, may be only an excuse for neglect to carry out the fundamental aim of our Christian schools. The function of Christian schools whether they be in China, in America, in England or in any other place remains the same, i.e., it is to offer an education that will not be material-centered or pupil-centered but theocentric.

In 1922 the Burton Commission studied the situation as existing in the Christian colleges and schools of China and it advocated that the work be made more Chinese, more Christian and more efficient. In studying the development during the last 18 years, many observers would agree that the Christian schools generally have become more Chinese and more efficient. Some institutions have become more Christian, but the development of this line has not kept pace with the development along the other lines in quite a few schools. Today most Christian schools in China are doing good work and fulfilling real needs. Nevertheless, if we are thinking about the future place and contribution of Christian education to the life of China and the world at large, it may be worthwhile to spend some time concentrating on an investigation of whether or not our religious education is having the right content and method. In these days of co-operation the Christian schools are fortunate to have the help of other agencies such as the Church, the Y.M.C.A. and Y.W.C.A. etc. A Christian school however should not leave the religious side of its job to the Church or to any outside agency. At the present time there is considerable interest and activity amongst students and teachers concerning religion. This is our opportunity and a great challenge! But we must not let the issue be confused. Success lies rather in quality than in quantity. If we study the activities in a Christian school carried on under the aegis of the Christian group in the school we may get a rude shock in discovering that many of these activities have little or nothing to do with the promotion of Christianity. The curricular or extra-curricular program of many schools includes instruction in singing, debating and physical work. The Christian principals, teachers and students should realize that their particular responsibilities lie in promoting the study and practice of the Christian way of life. The content of Christianity should not

be taken for granted and underemphasized. Quite a number of our Christian students may be found to possess a very inadequate knowledge of the religion they profess to follow. In a recent issue of "Religious Education"\*\* the editor in commenting on a recent convention to study this problem of improving religious education stated: "Of one thing, however, we became thoroughly convinced: that progressive religious education needs a theology, that it does not have one, and that the discovery of an adequate theology is one of our most pressing needs." As these American educators are concerned about this problem they felt that three aspects of the larger question must first be explored: God, man, and the relationship between the two, and so the Autumn, Winter, and Spring issues of Religious Education are to carry symposia on these three phases. The general problem is: "A Theology Relevant to Religious Education." The Autumn issue is to discuss "God in the Educational Process." The Winter issue will take up "The Nature of Human Nature" and the Spring issue will tackle "The Problem of Method." These three issues are recommended for reading by those in China who are concerned to put God into education.

#### THE CHRISTIAN NEWS-LETTER

In June 1936 Commander Stephen King-Hall started a weekly news-letter which now has a large membership and is sent to many parts of the world. In October 1939 Dr. J. H. Oldham started "The Christian News-letter." This is to be also a weekly news-letter and can be obtained by writing to 20, Balcombe Street, Dorset Square, London, N.W.1. It is being published for the Council on the Christian Faith and the Common Life. Undoubtedly many Christians will be attracted by the list of notable collaborators which include such names as The Archbishop of York, Professor Reinhold Niebuhr, Arnold Toynbee, Professor R. H. Tawney, the Bishop of Winchester, J. Middleton Murry, etc. Undoubtedly it is of great significance that Christian leaders in Europe have felt it imperative to start such a venture at this critical time. The purpose of the Council of the Churches on Christian Faith and the Common Life is to bridge the gulf which exists at present between organized religion and the general life of the community. The sponsors of this news-letter believe that the present grave situation calls for new concerted action since there has been so much repudiation of the doctrines and principles of the Christian religion. Moreover, at the present time there is plenty of evidence to show that people are so baffled and distressed that they are seeking the deeper things of life with which religion is primarily concerned. This news-letter states that it will have three distinguishing points:—

"First, it must always reflect the acute tension between the world as it is and the new divine order which broke into the world in Christ."....."A second distinguishing mark of a Christian News-Letter is that it will never lose sight of the universal character of the Christian society."....."The third function of a Christian News-Letter is to fasten attention on the redemptive and constructive tasks that are possible even in time of war.".....

\*Religious Education Vol. XXXIV, No. 4, October-December, 1939.

### GOD'S RESPONSIBILITY FOR THE WAR

The outbreak of war in Europe has provoked plenty of discussions amongst Christians and non-Christians regarding the Christian attitude towards the war. In the November issue of the Modern Churchman there is an excellent presentation of one aspect of this problem. Referring to an article in The Church Times by Canon Peter Green of Manchester in answer to the question: Why did not God prevent the War?, it stated that Canon Green's conclusions may be summarized thus:

"(1) God did not "send" the war, nor desire the war. It is the result of the sinful wills of sinful men, and the responsibility is theirs, not His. And when we say that, we shall be wise not to suppose that all the sin is with Germany, or all the guilt on one side.

(2) Though God did not will the war, He did allow it, or it could not have happened.

(3) If He allowed it, He allowed it for some good purpose, and our wisdom will be to accept His will humbly and not to "charge God foolishly."

If we ask why God allowed it, I think we may offer many answers. We may think of God as a wise, loving and just Schoolmaster who punishes his boys. In 1919 we had the chance of building a new world on a foundation of love and justice. We chose the way of punishment and revenge, and must not now be surprised if, having sown thorns, we do not reap grapes. Or we may think of God as a great Surgeon who performs an operation, painful indeed, but full of hope for recovery. Can anyone suppose that the world between 1919 and 1939 was healthy in God's sight? Or we may think of Him as a Farmer burning off weeds to clear the field for a better crop. Could anyone wish our present civilization to continue unchanged?"

It may be thought that this is very hard on the innocent but we must remember that we are members of society. We benefit by the virtue of our community and also we suffer for its vices. Probably social progress has come from the fact of social unity. In all this matter of what is the Christian attitude towards war and the Christian obligation to society we must not just be complacently swimming along in the current of what is popular. Too often the Christian church has lagged behind, instead of boldly coming out to attack evils which exist in peace time—evils which often have resulted in war. It is encouraging to note that in very many countries today serious minded men and women are devoting much attention to the causes of war and devoting much time to discussing how to build the better world that we all long for. As Christians, let us see to it that we bring God into our thinking and not leave Him on the side lines. It is up to us as followers of Christ to be discovering and proclaiming what are Christian bases for a new world order.

**A Litany of Intercession for Missions**

O God the Father, who hast made of one blood all the nations of the earth,

*Have mercy upon us.*

O God the Son, who didst become Man for the redemption of mankind,

*Have mercy upon us.*

O God, Holy Ghost, the Giver of Life and Light to all men,

*Have mercy upon us.*

O God, Father, Son and Holy Ghost, Creator, Redeemer, Sanctifier,

*Have mercy upon us.*

We beseech thee, O Lord, to bless and prosper thy Church universal; and that it may please thee to grant her that peace and unity which is agreeable to thy will.

*We beseech thee to hear us, Good Lord.*

That it may please thee to quicken the energies of thy Church in this and all lands, and to make it fruitful in all good works.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless the preaching of the Gospel, that through the hearing of thy Word human souls may be drawn unto thee and be saved.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless the distribution and the reading of the Scriptures, that men may be enlightened by thy truth and inspired to walk in the way of thy commandments.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless the skill and labors of all medical workers, to the salvation of both the bodies and souls of men.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless the work of all educational institutions, that Christian truth and character may be established among the youth of this and all lands.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless all theological seminaries and training schools, and to multiply the number of those who offer themselves for the work of thy Church.

*We beseech thee to hear us, Good Lord.*

That it may please thee to bless the Sunday Schools of thy Church, and to nourish in the hearts of all children a love of things that are true and pure and honorable in thy sight.

*We beseech thee to hear us, Good Lord.*

That it may please thee to enlighten all beginners in the faith, that they may grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

*We beseech thee to hear us, Good Lord.*

That it may please thee to confirm and strengthen all newly baptized persons, giving them grace to continue Christ's faithful soldiers and servants unto their life's end.

*We beseech thee to hear us, Good Lord.*

That it may please thee to strengthen all Christian people in non-Christian lands, and to make them examples of holy living to those among whom they dwell.

*We beseech thee to hear us, Good Lord.*

That it may please thee to give us all an earnest love for human souls, wisdom to win them, and undying zeal for their salvation.

*We beseech thee to hear us, Good Lord.*

That it may please thee to grant thy people strength to win the victory over all trouble and temptation, and gladly to endure persecution and suffering for thy sake.

*We beseech thee to hear us, Good Lord.*

That it may please thee to guide the nations of the world into the way of justice and truth, that wars may cease among them, and the work of thy Kingdom go forward in peace and quietness.

*We beseech thee to hear us, Good Lord.*

That it may please thee, by the power of thy Spirit, to bind together into one family the many nations of Africa and Asia, of Europe and America, and of the islands of the sea.

*We beseech thee to hear us, Good Lord.*

**O Lord, hear our prayer.**

**And let our cry come unto thee.**

Our Father, who art in heaven, Hallowed be thy Name. Thy Kingdom come. Thy will be done, on earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. **Amen.**

May the God of peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well-pleasing in his sight; through Jesus Christ, to whom be glory for ever and ever. **Amen.**

## Professor T. C. Chao on Jesus' Sense of His Own Mission

D. WILLARD LYON

**T**HE publication of an original work on the life of Jesus by a Chinese scholar marks 1935 as a red-letter year in the annals of the growth of Christianity in China. I am told that Professor T. C. Chao's *Life of Jesus*\* has attracted the attention of many literary-minded Chinese, including not a few who do not call themselves Christians. I have found delight in reading the book, whose author has drawn on the abundant resources of his trained imagination and literary skill in making vivid his story of what Jesus taught and thought. His many years of practical experience as a teacher of religion have contributed to the enrichment of his various interpretations.

Of particular interest to me has been Professor Chao's treatment of four crucial events in the life of Jesus: (1) The baptism; (2) The temptations; (3) The experience at Caesarea Philippi, and (4) The transfiguration. These events are discussed in the third and eleventh chapters of the book. Some of my fellow-missionaries, who may not have had leisure to read these chapters in the original, may wish, nevertheless, to know something of their contents. I have selected and translated what seem to me to be the most significant portions, linking them together with summaries of the intervening sections, in the hope of making clear the trend of the author's thought.

After a brief sketch (in chapter III) of the historical setting of the baptism experience, the narrative continues with a portrayal of the personality and message of John the Baptist.

There on a rock by the river's bank stood bushy-haired John, in a camel's hair gown tied at the waist with a leather belt. A man of the desert was he, feeding on locusts and wild honey. The last of the prophets of Israel, yet the son of a priest! No priest could he ever have become, for well had he learned how unsavory was the name of the priesthood in his day. Under men like Annas and Caiaphas, who had fattened themselves on the people they exploited, how could the priests maintain a religious spirit or be true representatives of God? How could such leadership help the people see the clear sky beyond the fog? When the world is filled with injustice, there is no need to waste time on lesser matters: the first thing for men to do is to repent of their sins and have their hearts cleansed! John was truly a prophet! He had the marks of a prophet, for casting all else aside he knew no duty but to learn of God and do His will. No set speeches had he learned from others. His gospel had come to him in days of silence direct from God: it had the awesomeness of the hills with their rugged peaks and of the deep ravines lined with massive rocks. Hearing of him men came from west and east, from south and north, to the wilderness

\**Life of Jesus* (耶穌傳), by Professor T. C. Chao. In the Chinese language. Shanghai: Association Press, 1935, Pp. 294.

where he was, that they might be baptized of him.... Among those waiting to be baptized were tax-collectors, running dogs of Roman imperialism. They had come to join the popular movement towards John's way of escape from the impending doom of the Last Days. In their avarice they had been caught by the lure of the lucrative business of collecting taxes.... They grew rich on extortion. The more they worked, the more insatiable their greed became, and the more overbearing their methods. But the seeds of religion had been planted long ago in their hearts. They had been taught that the Last Days were surely coming, when money would no longer have power. Fear seized their hearts and drove them to John.... With frank directness John said plainly, 'You have no right to exact from the people any taxes whatsoever in excess of the legal amount required.' Please note that John did not tell these men to share their abundance with the needy; there was a first step that they must take, before they would be ready to become benefactors.

After describing other groups who came to John and how he dealt with each, the author pictures the reactions of Jesus to the news which reached him about the work of John.

Jesus was in his thirtieth year. His heart was stirred by the reports which came to him of John baptizing at the Jordan and explaining the doctrine of the Last Days, and of the New Age about to dawn. This movement, which preached repentance and the coming of the Kingdom of Heaven, he soon made up his mind to join. His brothers and sisters were now grown and could make their own living, and also care for their aging mother. No longer was it needful that he should carry the burden of their support or her care. So he bade them farewell and started southward alone. His mother, loath to give him up, pleaded with tears that he remain at home, but she could not hold him back.... Jesus admired John. Standing in Elijah's own country, speaking in tones that all could hear, John, declaring the will of God, seemed very like another Elijah.... His voice was like the sound of distant thunder, reverberating in the valleys below and resounding from the clouds above. To such a voice the heart of Jesus could not fail to respond with great excitement. So it was that Jesus came into the presence of John asking for baptism.... John reluctantly administered the rite, and as Jesus came up out of the water a great enlightenment suffused his being. The heavens were a fathomless blue; the glory of the rising sun fell on the head of Jesus; he felt sure that it was God Himself, who, like a dove sailing down from the sky, had come to stay in his heart. A voice seemed to say to him, 'My much-loved son! Well-pleasing are you to Me!' Whether it was a voice from Heaven, or a human voice, or a sound coming out from the spirit of Nature, Jesus became convinced that he was truly the Son of God. So clear did this seem to him and so unquestionably did he believe it, that his face was radiant with glory. John, seeing the glory, trembled in wonder-

ment and cried out in praise, 'Behold! The Lamb of God, that bears the sins of the world!'

The connection between the baptism of Jesus and his forty days of temptation is immediate. Jesus felt the urge to be alone where he could search his innermost thoughts. Professor Chao takes up the story again with a statement of the vision that Jesus had seen.

Under the stimulus of so great an experience Jesus retired to the desert and gave himself up to a time of thorough and exacting thought. His conviction that he was the Son of God had been firmly fixed; nothing could shake it. It had been growing through the years—in the Temple, in the synagogue, in his home, in the wooded hills of Nazareth. The great experience through which he had just passed gave still fuller proof that his conviction was true and at the same time revealed some of its deeper implications. God is divine love, a love that is wholly good. When such love comes gushing out of a human heart, God is in that heart and the person is a child of God. Potentially, every man is a son of God, and such may each hope to become.

Our author then reverts, in contrast, to a description of the message which John had felt constrained to speak.

The bonds with which men are enslaved have been forged, one link at a time, into a chain not easily broken. John had sought to break it with his twenty-ton sledge hammer—the gospel of repentance! He proclaimed the anger of God as about to fall in punishment on the heads of men. He called the Jews poisonous vipers and stinging scorpions, thus arousing in them an unbridled fear. The doctrines that he preached might have been logical enough, but they did not make for freedom. True is it that men must repent. But to declare that the wrath of God will be poured out on all the earth implies a misconception of God which had been handed down by Jewish teachers. While recognizing the value of what John had already done, Jesus now realized that, in bringing to fruition what had thus been begun, he could no longer walk hand-in-hand with John. Nor was it Jesus alone who saw that their ways must part; obtuse as John was, he saw it too. Such, doubtless, were some of the thoughts that filled the mind of Jesus as step by step he went up into the hill country east of the Jordan river, up steep and lofty slopes not often trod by the foot of man.... Even the footprints of wild goats were not to be seen; all was deserted and still. After tramping a long distance Jesus felt weary and sat himself down on a flat rock underneath the wall of the gorge. All alone! Yes, but to seek to be alone is the way of great souls; to a prophet solitude is his very life; to the Son of God, it is his opportunity! The tops of the mountains were abiaze, as with the glory of the dawn of the New Age! Did we say, Alone? The strange and awesome forms of the mountain-peaks are the handiwork of God; Jesus is the Son of God; he is merely in his home! The foxes baying at the moon, the leopards chasing the wind, are subject to him! God is

guiding His Son to become, from now onward, the Saviour of His people, and through them to change the world. By what path will He lead?.... The mission is clear.... Ought not a clear-cut mission to have a clear-cut procedure? Should there not be an intelligent and comprehensive plan for putting into effect so revolutionary an objective? Such questions went racing through the mind of Jesus, lifting it to mountainous heights and exciting it from as many angles as there were stars in the heavens. The whole person of Jesus, both body and mind, became a prayer, undiscouragable and abounding in hope. He was with God; God was with him. Feeling no hunger or thirst, he neither ate nor drank; he took no sleep, nor felt fatigue; for his being was filled with the visions he saw. Men later reported that he had stayed in the desert for forty nights and days, without food or drink, absorbed in his thoughts. His problems were these: By what steps can the people of Israel be restored? On what principles must the Kingdom of Heaven be founded?

At this point Professor Chao outlines the Messianic hopes of the age in which Jesus lived, quoting some of the "Son of Man" passages in the books of Daniel and Enoch. He pictures Jesus as attracted by the ideals set forth in these books, but as revolting from the militaristic methods by which these ideals were to be achieved. Yet, Jesus felt forced to consider the economic side of his problem.

Whoever before him had taken the title of Messiah, raised his flag, sounded his call to arms, and marched his soldiers out to battle, had also made loud-spoken and moving promises regarding "bread," saying that when the people had conquered their enemies God would surely reward them with material abundance. Might Jesus make similar promises to those who would follow him? The question was not merely, Where can bread be gotten? but also, If bread be not supplied, how can there be a Kingdom of Heaven? While Jesus was pondering these questions a sudden radiance broke out in the east; the valleys between the mountain cliffs were like huge markets filled with white mist and thickening fog. Countless stones of all sizes lay around the feet of Jesus, like thousands of little loaves of bread and ten thousands of large flat cakes. In the twinkling of an eye a voice seemed calling to him and saying, "If you are the Son of God, tell these stones to turn into bread." Quicker than a flash of lightning a light came into the mind of Jesus and he replied, "The scriptures say, 'Man does not live on bread alone, but also on the words that issue from the mouth of God'". The true spirit of the Israelite surged up in the heart of Jesus. Stones be turned into bread? Flesh and blood can also be turned into bread. So also can theft, and evil desire, deceit and robbery; all these can be turned into bread. Why speak, then, only of stones? If I were to turn stones into bread, would God's will thereby be fulfilled?.... If the bread-motive be kept in the foreground, men will seek God for gain. If God be kept in the foreground, and His kingdom and righteousness be sought first, a solution for men's bodily needs will be forthcoming....

Having seen clearly his mission, Jesus now saw just as clearly the nature of the task before him.

The questions which Dr. Chao imagines at this point to have been raised in the mind of Jesus lead right up to the next temptation. They divide into two groups. The first group had to do with whether he should seek to gain first the attention of the religious leaders: Should he not go to Jerusalem? Would the great men there be willing to be led by a carpenter from Galilee? What credentials could he offer?

Just as Jesus was absorbed with his thoughts on these questions he found himself at the summit of one of the mountain peaks. The sun was shining and his view was unobstructed. Far in the distance he could see Jerusalem, the city of peace, set on a rock and reflecting the white sunlight. Within that city countless numbers of Jews were at that very time waiting expectantly for the Son of Man, Messiah, to come on the clouds. Even now they were doubtless looking skyward for a sign of his coming. Within the city, high and lifted up, stood the magnificently beautiful Temple, its golden dome reaching up into the clouds. Suddenly a voice spoke, saying, "If you are the Son of God, stand on the dome of the Temple and thence leap to the ground. Would there be any who could fail to welcome you with surprised joy? The scriptures say that the Lord will command his angels to bear you up with their hands, so that your feet may not be dashed against the rocks." Jesus turned and with a stern voice said, "The scriptures also say that you must not tempt the Lord your God." Deep and gloriously vivid were the impressions made on the soul of Jesus by the wonderful records of the book of Deuteronomy. Dare man tempt God? Can the exploiting of the weaknesses of men—their superstitions, their wrong thinking, their wild imaginings—ever lead them to the object of their earnest hopes, the Highest Good in all the universe? No! To capture the attention and cooperation of men by the use of magic would be to play the part of a quack and undermine religion itself. How could men who have not undergone a radical change of heart be thought worthy to enter the Kingdom of Heaven?

A second group of questions connected with this temptation, our author feels, had to do with whether Jesus should turn not to the religious leaders, but to the common people. If so, could a popular following best be won by miraculous and spectacular acts or by the slower process of education? Here Dr. Chao makes Jesus think thus:

How does God work? From the very beginning until now has God ever shown haste?.... From now onward Jesus would stand firm. When he did begin to move, he would make the people his starting point. He would also choose the slow and laborious method of the teacher. The results he would leave in the hands of God!

The third temptation is made to have its roots in the question as to whether some form of cooperation with the best in Roman, Greek and Jewish culture should be sought.

While it was true that the Jews alone, of all peoples, had attained high thoughts of God, yet Jesus had learned not a little from Roman law and government and from Greek art and literature. Had he not come to rejoice in the fact that all these cultures, despite their many failings, had been produced under God's protecting care? While there could be no doubt as to Jesus being the Son of God, might not the Son of God cleanse the channels and purify the policies of the mighty empire of Herod the Great, and then use them as means to the end that the righteousness of God may have access to all parts of the world? Might not such a procedure avoid the perils and uncertainties of the military method and in one move solve all the other problems? Walking leisurely along one of the mountain ridges east of the Jordan river Jesus pondered these thoughts, over and over again. Eastward, beyond the purplish haze of the hills of Moab are there not vast areas of cultivated land? are not Assyria and Babylonia just beyond the valleys of the Tigris and the Euphrates? does not Persia lie on the farther side of Mesopotamia? Northward, are not Damascus and Antioch, centers of wealth and prosperity, filled with cultured people? Westward, do not the mighty nations of Egypt, Greece and Rome border on the shores of the great sea that lies beyond the towering peaks of Judea? Why should not these various nations be bound together with the golden cord of a single superior culture, the highest point in which would be the God of Israel Himself? Is it not Israel's mission to bring the whole earth to God? Is not the mission of Israel likewise the mission of the Son of God? How can this mission be fulfilled? By making an alliance! An alliance is surely the best way! The voice of this the last of the three temptations was the most alluring of all and the most difficult to resist. It said, "If you will but worship me, I shall give these nations into your keeping, and you will receive the glory and honour of all the world!" Immediately and in no unmistakable terms Jesus replied, "Get you behind me, Satan, for in the scriptures it is written, 'Thou shalt worship the Lord thy God; Him only shalt thou serve!'"

Professor Chao believes that this last was the fiercest and most insidious temptation of all. In overcoming it Jesus gave the best possible proof that he was the Son of God, but it was not because he failed to see the values in the Roman and the Greek cultures. Rather was it because he saw that to gain the whole world would involve the losing of his own soul.

Had Jesus entered into an alliance he could not have avoided bowing the knee to the tyranny of Rome, the corruption of the Sadducees and the stubbornness of the Pharisees. He would then not only have been powerless to reveal the purity of God's love, but would also have been compelled to trample in the mud that which was pure.... To have formed an alliance would have meant suicide for the race and destruction of character for the man.... Jesus had gained his greatest victory. From that day forth the Cross stood before him. God is perfect good. God is purest love. God alone can save the Jews and the world!

*(to be continued)*

## Work Amongst European Refugees

H. M. HODGKIN

**T**HE first effect which the influx of German Refugees had on the National Christian Council was that individuals began to come in—many with letters of recommendation from Christian organizations elsewhere, seeking advice and assistance. To interview these soon became an unduly heavy task for the one secretary of the N.C.C. remaining in Shanghai. First Rev. W. R. Simpson of Hankow was pressed into this service. On his leaving Shanghai Dr. H. M. Hodgkin took over the work which is now being conducted by Mrs. J. C. McCracken.

The second effect of the refugee situation was that as the need became known funds began to come in to the N.C.C. for relief. After some time it became evident that a committee was needed to deal with these funds, and in consultation with the local Christian bodies, one was set up under the name of The Standing Committee of the Christian Auxiliary for Relief of European Refugees. This committee meets fortnightly to consider and act on ways of helping the refugees individually and collectively. It does not compete in any way with the existing committees and of its grants, the larger portion has been made to special projects sponsored by these committees, but it tries for its part to meet the challenge which the problem of European Refugees makes to Christians here.

Today is Friday. The committee met on Wednesday, so it is the first day after the meeting for Mrs. McCracken to see people. For this reason we cannot consider that it is a typical day, but it is nevertheless instructive. Arrivals began early.

The first is Willi L. He got here before 9. He is a nice-looking youth, clean-cut, go ahead and thoroughly attractive. He is a Czech and has a Czech passport. His escape from Czecho-Slovakia was something of a sensation. He and a friend got out past the sentries but they were shot at and had to dodge the bullets by falling on their faces and later creeping away in the darkness. When he got to Italy he had no money, but was told after enquiring that stowing away on a ship was not an actual crime, though he would either be charged double fare or repatriated if he was caught. He was caught. The other passengers were so sympathetic that they subscribed more than half of the money which the captain demanded. So he heard nothing more about his fare and landed in Shanghai in no worse plight than most of his companions. Now he has had a letter from a friend in Yokohama. The friend is also an advertising artist and says that business there is good. He will put him up during the time that he is looking for work, but how can he find the passage money? That is the first problem. Arrangements have already been made to meet it. When he has supplied the address of his friend in Yokohama, someone there will visit him and find out if conditions really are as good as Willi L. supposes, and whether the friend will be able to support him long enough to prevent his having to be shipped back fruitlessly to Shanghai again. If the investigation proves satisfactory he will be lent the money necessary

to take him to Yokohama. Something under \$100 should give this youngster a fresh chance which he cannot obtain by staying here.

Next comes Herr J. B. He is able to pay nearly the whole amount needed for his son's schooling. Mr. Komor is helping him to the extent of \$5 a month, and at the Committee meeting it was decided to give a further \$10 through Mr. Komor. So he goes away satisfied. The letter to Mr. Komor has already been drafted and this matter is quickly dealt with.

Then comes Isador J.—somebody unkindly described him as a thoroughly nasty looking little Jew. The description is not inappropriate, but he too needs help and his story is no less touching because his appearance is not prepossessing. He has been a private secretary and advertising agent, even a messenger. All he wants is work. He is living in the camp. During the day he tramps around Shanghai applying at whatever place has advertised a job of any kind. Everywhere he finds Chinese are being taken on but no refugees are wanted. "There are just too many of us" is his comment. Mrs. McCracken is sympathetic—but what can she do? She is not able to create employment and he has no special skill. His name is taken, with particulars, and he is told that if anybody has a job which he would be able to do, he will be informed. But the list of people is a long one, and the number of jobs which are offered is pitifully small. As he goes away we have an uneasy feeling that sympathy has been the only thing we had to offer him.

Herr R. is the next. Previously he was a professional man—a lawyer I think it was. Now he has started to try and support himself by buying and selling some kind of pink stuff which is apparently suited to the mysteries of feminine underwear. Silk jersey is the name, which may or may not instruct you. He did his business, such as it was, on a little money which he was able to borrow from his friend, but he has had to return this and his margins were not big enough to let him scrape together even the smallest working capital. He has a friend in practice as a dentist who will be prepared to give a guarantee for him if the Committee decide to make him a loan. Hence he is asked to produce a letter of guarantee and introduced to the form of promissory note which we use. This promissory note was found necessary to prevent people thinking that the loans of the Christian Auxiliary were just gifts under another name. It speaks of legal process and interest charge in the case of default, phrases which have not and we hope never will be translated into actuality, but which we believe may help to put our lending on a more business-like footing.

Mrs. Z. comes in now. She is being helped by the International Committee. From their Milk Fund they were able to provide milk for her child, but now the fund is badly depleted and they can only give her dried milk, which the child is not willing to take. We are very sorry for her. Everyone knows that dried milk is neither so nice nor so satisfactory a food as fresh, but we know too that the money must be made to go as far as possible. We have even been pressing the Committee to try Soya Bean milk, in an attempt to

conserve the funds which they have. So Mrs. Z. must just do the best she can to accustom her child to taking the inferior article.

Talking of milk, there was a visit from a non-refugee. Miss Fleming of the Shanghai Hebrew Mission came to enquire about the milk which had been voted for her use at the meeting. She is visiting and interviewing refugees daily and we know that the administration of this milk is in capable hands. So the Committee had voted to buy two large tins which would keep her distribution going for another month or two. It was expected that \$200.00 would cover the cost, but the last of the milk which could have been bought at \$98 a tin has been sold. Only a little remains and that is being reserved exclusively for the use of hospitals. It looks as if we shall have to buy milk at \$156 a tin, but enquiries are to be made whether it is possible anywhere to find a slightly less expensive article. Miss Fleming was mentioned here for clarity's sake. As it happened she came in during the interview with Mrs. G. and for a short while there was a glorious mix-up,—while three or four different cases were being considered, all in a tangle. Mrs. G. and her husband were lucky enough to arrive in Shanghai with a cheque for \$50 gold, which was granted them by a committee in Paris because of Herr G's time in a concentration camp. At the time of their arrival they were in a quandary. Should they spend the money to pay for the charges on their luggage—(charges which had been increased because of a needless journey it had taken to Japan caused by the outbreak of war) or should they rent a house and sub-let the rooms, doing the various services themselves in order to have a slender source of livelihood? They chose the latter and their money has all been spent, though it will bring them in enough to live on if all their rooms are rented and they employ no Chinese servants. But all their possessions are in their baggage—household effects, table linen, blankets, all the things which they will need during the winter. They arrived with only a suitcase and it seems a miracle that Mrs. G. looks as neat and tidy as she does. She has borrowed money from all her friends but she is still short of the total sum required by \$108. I ought to mention that Mrs. G. speaks no English and her arrival had necessitated a small hunt through the building to find an interpreter. We used to have one—one of the refugees who was employed by the I. C. for our use, but the number of refugees who could speak no English has not been very great and we did not feel the expenditure on her salary was justified. It is a large item in the \$306 of overhead expenses which have been incurred in administering some \$15,000. An interpreter had been found when Mrs. W. the lady who had acted for us happened to come in about another case, and was promptly pressed into service. Her husband is a doctor and we had asked him to examine Mrs. K. She had come to bring us his report and collect the fee.

Mrs. K. is an unfortunate and lackadaisical creature. Probably her troubles have been too much for her, but we are not sure whether she would ever have been a very go-ahead citizen. After various wanderings up and down the China coast with her husband and two infants in search of a job, she landed here in the care of Dr. Marx's Committee. Her husband somehow got passage to Portugal in the

hope of obtaining a job there. Then war came. The ship did not stop. He was taken back to Germany and is probably now in a concentration camp again. This must account to some extent for her general lack of initiative and her slovenliness. She is unable to make the best use of the money given her by the Committee, and the Christian Auxiliary has provided a small sum for Miss Fleming to spend on necessities for the children when she visits them once or twice a week. The report says that she needs an operation, but that her general condition is not at present good enough for it to be contemplated. However that is a headache for another day! With Mrs. W.'s help, Mrs. G.'s story was pieced together in some detail and after consultation and a telephone call, it was decided to advance her the money straight away. The promissory note was produced to be signed along with a receipt, and the transfer of \$108 made more people happy than Mrs. G. though her joy needed to be witnessed rather than described. The telephone call also brought in the case of Herr W. who is a political refugee without a passport. Shanghai was the only place in the world where he could land without one. He has been living at the Salvation Army, for the regular refugee committees would give him no help. He has been pawning his clothes under the mistaken impression that he had to pay the small charge which the Salvation Army makes to those who can afford it, but that has been straightened up now and he is in good hands.

Last of all—by now it was nearly 12 o'clock,—came a couple of ladies who in broken English proclaimed themselves widows with no one in the world. It proved on enquiry, however, that one of them had a son. She had borrowed \$200 and wanted us to loan her \$200 more to buy him a piano-accordion to play in the bars. However, the word "bar" is not a good one to use in this office. We know too much about the social consequences of bars and we are apt to consider with mixed feelings Shanghai's greatest claim to renown in the world at large. We thought that perhaps he might be able to hire his accordion with the money he already had and did not consider those who subscribed to our fund would have disagreed with us in turning down the request without more ado.

The second lady just wanted \$20 to spend on little things. We were very sorry for her because it is nice to have \$20 to spend on little things, but again the refusal while not unsympathetic, was firm, so we went home to tiffin not much after the usual hour for offices to close. Getting there we were greeted with a letter from Miksa W. of which a part ran thus:

"Being however, fully aware how great a demand you are granting me, I should be glad if I could show you my gratitude some way or other. If you have any translations to make from English into German, French, Spanish, Hungarian or vice versa, I would gladly do this work for you free of charge.

With my deeply felt thanks, I beg to remain."

I have said I think that this was not a typical morning, but it typifies well a number of the calls which are made on the Christian Auxiliary. Expressed in cold figures, it may be summed up thus:

\$10 as gift

\$108 as long term loan (possibly not recoverable)

**\$3 fee for medical examination**

### *Promised*

Investigation which will lead to the payment of \$200 or more on Milk.

The possibility of loans of \$100, and perhaps an unspecified amount for Herr R's business.

Also (an almost certain impossibility) attempting to find a job.

*Received*

Certain satisfaction which may be written off as it cannot be expressed in terms of cold cash.

## Christian Youth and Church

KWEI HSIAO-HWA

## Introduction

**I**T seems to be an encouraging thing to have had this world conference of Christian youth held at Amsterdam especially in this time of world conflict.

All of us in Amsterdam admitted that youth is the ambassador of peace and the moving spirit in the building of a new world. In order to accomplish this amazing task the Christian youth should take the greatest responsibility.

The reconstruction of the world should start from the reconstruction of the Church. The Church serves as a foundation in the reconstruction of the world. Without the foundation of the Church the reconstruction of the world is impossible. It might be a dream but it must be realized some day.

Moreover, the Church serves not only as a foundation of world reconstruction but also gives youth the dynamic force in doing this task. How can a Christian youth undertake this task in changing the world when he is unable to make his own church a strong organization. Where does he get the dynamic power in doing such a difficult task? We know such dynamic power comes only by faith in God through the Church. Therefore, the Church is the first working field and the only organization which provides for us the dynamic power.

## Church and Youth

We have known the importance of youth and the church in a time like this. Then the youth and the church should work in close cooperation with each other, but the fact is just the contrary. Youth does not take an active part in the church and the church sometimes

closes its door to youth. The problem of whether it is the fault of youth or of the Church was brought out for open discussion at the Amsterdam Conference. As a result we felt that both should share the responsibility.

### The Faults of the Youth

(a) Lack of a wholesome conception of the Church—Frequently a youth leaves the church, because he has not gotten a wholesome conception of the Church. The Church, on the one hand, exists as a visible institution and on the other she is an invisible spiritual fellowship as the Body of Christ. The youth emphasises too much on the visible side of the Church and overlooks the importance of the invisible side. It is true that the visible Church is not perfect and needs to be reformed through the effort of Christians under the guidance of the Holy Spirit. But the spiritual side of the Church is more important than the material side. The center of our belief is in God rather than the man-made organization. If youth would have a clear understanding of the church they will not leave the Church, but will give more time and thought in order to make the Church a stronger organization.

(b) Failure in recognizing the necessity of a true fellowship through the Church.—The church is the place where people gather together to worship God and have fellowship. The church is like a family in which God is the Father and we are all His children. In worship we have a sense of fellowship with our fellow men through communion with God. This true fellowship can be obtained only through the Church. It is a pity that some youth failed to understand this fact.

(c) Lack of humility, patience and steadfastness—We have admitted that youth has the spirit of adventure. It is good for youth in facing hardships. They are energetic but not steady and patient. Their pride makes it very hard for them to get along with others. These weaknesses of youth must be overcome, in order to cooperate with others and to take an active part in the life and work of the Church.

### The Faults of the Church

(a) Not providing enough opportunities for youth's activities—Letting youth feel that they are taking an important part in the Church program is the way to hold the youth in the Church. Youth like to express themselves. The church often fails in giving them the opportunity. Then they will leave the church and find other ways of expression. If so, the youth should not be blamed but the church.

(b) The pastors in general are not attractive enough as to win the confidence of youth—Many youth leave the church, because of the weak points of the pastors. The personality of the pastors counts a great deal. We glorify God not by our words only but also by our action. Action counts more than words. It is true that

many pastors are just as bad as others and even worse. How can they win the confidence of the youth with such a bad character? So far as I know, many youth leave their church, because the character of the pastors is not attractive enough. One of the theological students dropped his study, because the personality of a pastor made him disappointed in the church and weakened his faith in God.

(c) Lack of trained leadership—The failure of getting youth interested in the church is sometimes due to the untrained leadership. They do not know how to deal with youth and how to arouse their interest. This kind of technique can be achieved through training.

(d) Poor worship service program of the church—In most cases the program of the church service does not appeal to youth. The time of the service may be either too long or too short. The music is not in harmony. The contents of the service may not suit the youth and the atmosphere is not worshipful. In all these the church service cannot lead youth to worship. Therefore, it is rather difficult to interest youth in the church fellowship through worship services.

(e) Lack of a challenging, vital and constructive message—In a time like this, Christian youth are looking for ways and solutions by the church for their personal as well as social problems. Does the church give them a message which can help them face these problems? If not, the church should give them a vital and constructive message, so that youth may have a new purpose in life and hope in meeting the situation.

(f) Failure in meeting the immediate needs of youth—So far as I know many churches fail in meeting the immediate needs of the youth. Their program may have a lot of spiritual emphasis but overlooks the importance of the physical needs of the young people. As youth, they have many problems to deal with such as sexual problems, vocational problems and personal interest problems. If the church cannot help to solve these problems, then the church can never win their confidence and attract their interest in the church program.

### Conclusion

We have discussed the faults of both the church and youth which are the hindrances to their cooperation. At the same time both should adjust themselves to each other. The church should by all means try to provide a new program which can attract the interest of youth. The leaders of the church should have adequate training for youth work, and be sure to give youth a vital message so that they may have a new purpose in life.

Finally if youth were willing to give their bodies and souls for the development and growth of the church, the Kingdom of God would be realized on earth through their effort. Youth is the moving force of the world and the living energy of the church. Youth and the Church should work in close cooperation with each other for the great cause which our Lord Jesus Christ has commanded us.

## A Student Church in Kunming

GILBERT BAKER

**T**HE student migration to the West is one of the most stirring episodes of the present struggle in China. It has its romantic and picturesque side even to those who have taken part in it. In the days when most of the students known to Christians lived in spacious campuses on the outskirts of China's great cities it was fashionable to regard them as the rather troublesome gilded youth of the country, whose spiritual horizon was an American or European Ph.D. rather than the welfare of their own hinterland. But the war has removed that stigma. The cheerful courage and adaptability of students accustomed to pleasant surroundings has shown that they are quite ready to share the hardships of their countrymen. Almost everyone you meet in Kunming has some adventures to recall about the journey here. Some of the Students from the South-West Associated Universities have special characters on their shirts to commemorate their "long march" from Changsha in the Spring of 1938. Others had a harder and less organised journey after the fall of Canton, retreating with the troops to the north of Kwangtung, and then by various stages making their way through Kwangsi and Kweichow. A number of students have come down from Peiping this summer, running the gauntlet of Japanese inquiries, and coming away with anxious hearts for their families and friends some of whom they know to have been arrested. Others, mostly graduates and business people who have been here longer have memories of the exodus from Nanking in 1937; and some students from Manchuria have completely lost touch with their homes for several years.

Kunming is fortunate in the number of old temples and halls which were at the disposal of the students, and the immigration has meant a contrast of old and new, even more striking than is usual in China. The machine-shops from Tsing Hwa, now part of the South West Associated Universities have planted themselves in the "Flower Temple" where the old gods look down on the lathes and engines, and it is difficult to say which party appears less concerned! The students' living quarters certainly provide no monkish solitude though there is more than monastic simplicity. Every dormitory has double-decker beds, and these have to serve as sitting rooms and studies as well, for they are mostly too crowded to allow space for tables. But somehow although the space is so condensed it is still characteristic of students' rooms in most places, a grand muddle of books and clothes and bedding, musical instruments and pictures of Deanna Durbin,—or some more personal acquaintance. True it has its seamy side, not least in the struggle for cleanliness and the war on the "mobile units" which threaten every sleeper in a wooden bed! Meals generally have to be taken standing, for lack of benches; many of the students are underfed. Some have paid the price of these conditions by sickness, and there have been a few fatalities. It is not all fun being a student these days, and standards of study and scholarship are bound to be affected. There is a shortage of

books and instruments, and slow communications make it difficult to keep in touch with recent developments of the university world outside.

These are some of the conditions faced by students and faced by the Christian Church in its ministry to them. From being a remote Provincial Capital with a small University in it, Kunming has become one of the most important university centres in China. Hitherto the Church's life had been largely that of small merchants and shopkeepers and the few professional people who lived here, though it also had its representatives from among the very poor. It was not wholly prepared for the sudden influx which in the year before last has almost turned Kunming into a non-Yunnanese city. The wealthy natives moved out to the country at the time of the first air-raids, while the wealthy and better educated elements from other provinces came in to avoid the far worse bombings which most of them had experienced. Friction between the two groups is inevitable, and may be regarded as part of the birth pangs of China's reborn unity. In every country it has been a hard struggle to shake off provincialism, and no one likes to be reminded too often of the defects of his own home by other people. And the immigrants have often showed themselves no less provincially minded by regarding Yunnan almost as a foreign country whose people and customs they are at a loss to understand. It is the task of the Church to show people that national unity depends on social unity and understanding, and that the gifts of the Spirit are needed here as much as in the field of international relations. There is one attitude among the newcomers which it seems to me, it is particularly the task of Christians to correct; that is that in a few years when the war is over we shall all return to our former homes and leave Yunnan to its former half forgotten concerns. This is not true either in the light of history or of any hopeful interpretation of China's future. Yunnan can no more revert to its former undeveloped state than you can unscramble an egg. The factories and new communications will stay, and so will the thousands of poorer immigrants who have been brought from Hunan to work on the railways. China now has a new coastline whose mountain bulwarks are a far better guard against erosion than the port cities on the east. The parallel between the Pilgrim Fathers and those now who have come from persecution to a new vision of God leading them to the West has been stressed before, but it remains the keynote of every Christian immigrant's conviction that there is a purpose of God in his coming here.

This sense of purpose and opportunity has been felt particularly by the Church in Kunming and by those who have come from outside. The Methodist Church has developed its Sunday Morning English Services and has drawn a large number of students, especially the musically inclined, and by social contacts and that friendly hospitality which is so much appreciated by students away from home, is doing fine Christian work. The China Inland Mission, which has previously almost no experience of student work has also risen to the occasion in Kunming with a student service and Bible Classes, especially for the students of Tung Chi University from Shanghai (同齊大學) which has a hostel nearby. They have recently started a service

in German for these students, since that is the second language of that University. Some individual work of Bible Classes has also been done by the Friends' Mission, and by the Rev. W. H. Clark of the Church of Christ in China, formerly in Changsha. The Y.M.C.A., and Y.W.C.A., have also had their activities, but they have had to spend most of their time on Student Relief.

From the outside, students were helped in their understanding of the Christian faith for these times by the visit of Dr. T. C. Chao in October, 1938 and in the Spring of 1939 by the Youth and Religion Movement under the leadership of Bishop Song of West China, Dr. Lautenschlager of Cheeloo and Lingnan Universities, Mr. T. H. Sun of the National Christian Council, and Miss Shao Siu Lin of the McTyeire School in Shanghai. Their meetings have been reported elsewhere, but one of their comments on Kunming has special reference to our own work which was started afterwards:

(a) "The local churches have done the most difficult pioneering missionary work in past years, but are now not prepared to meet the situation created by the on-going war.... Consequently the churches must work with much greater speed under new leadership in order to keep abreast of the times and meet the needs as well as the challenge.

(b) The university centre of Kunming, has been, is and will be in the west suburb of the city. But there is not a single church in the neighbourhood which can serve the students as well as the faculty and staff members. Therefore a student or youth church in or near the school centre is greatly needed."

Thus it was that I found myself at the end of April, bundling in and out of trains in Indo-China, armed with a couple of harmoniums (or harmonia, which?) a box of Christian literature and the various assortments of boots and biscuits and things which people thrust on you at the last moment for their friends when they hear you are going to Yunnan! Some weeks before, Bishop Hall had been in Kunming, and laid plans for a new Student Church, to be organised by the Chung Hwa Sheng Kung Hui somewhere near the University. They were still looking for sites when I arrived, and after a few weeks we found a place to rent in the narrow cobbled street which leads to the Great West Gate of the city. In normal times it is not a street of much importance, but with the coming of "Lien Ta" (聯大) as the South West Associated Universities are always called, it has become the Latin Quarter of Kunming. There are two student hostels inside the gate, and two outside, while the new mud-brick buildings are sheltering under the North-West city wall. Students were passing by all the time, and although the house we had in mind was unpretentious we went ahead in faith and took it.

It really required some faith at first to see it as anything but a very dirty and unedifying hovel. There is a row of shop fronts facing the street, with a very low roof, and behind that a small Chinese courtyard of which we were taking over three adjacent rooms. Partitions had to be taken down, and ceilings removed, glass put in the windows, the floors levelled and walls whitewashed. These things take time in Kunming and were not made any faster by my

Cantonese upbringing which has given me only the slightest smattering of the National Language! However there were many good friends to help, and gradually the place began to look more like a Church. I thought of St. Francis, and wished that we had reached the stage when we could really forget about the prestige of the educated and the cheapness of labour, and set to build the Church with our own hands. But as yet we were a Church without a body. The students would come when we had a building, but although it was possible to get in touch with them through the good work being done already, the place was the first requirement.

The plan devised by Bishop Hall fitted in very happily with the proposal of Dr. T. C. Chao to spend his sabbatical year from Yenching helping the religious life of students in Kunming. Dr. Chao could not come until July, so my task was to try to start the congregation of which he would have charge for the year. We did not at first have the means or staff to open a very big place, so there was only the one shop front which is used as a reading room, and the Church, consisting of the three rooms behind, joined together. The front room was opened first, and on St. John Baptist's Day June 24th, there was a short retreat of prayer and dedication attended by a number of Chinese and foreign workers among students and young people. The first Sunday Service was held on July 2nd. By that time we had got together a small Church committee consisting of students, graduates, Faculty members, and Y. M. and Y.W.C.A. Secretaries. We were also in touch with about fifty people whom we knew between us. It was the last Sunday in Kunming for Dr. Alexander Watson of our C.M.S. Hospital who was retiring after fifteen years service in Yunnan, so we asked him to be our opening preacher. No one knew how many would come, and we agreed not to expect more than half a dozen. Actually there just under sixty, and that nearly filled our small Church. From that time there has been a regular attendance of forty to sixty each Sunday morning. At the beginning of September, Sunday Evening Services were also begun, and bring almost as many students as in the morning. As we join in worship and thought after an evening meal I am reminded of the late Evening Services at St. Mary's Oxford, and pray that in our small way we may capture and be captured by the Spirit of those times and these. It is perhaps too fanciful to liken our dirty cobbled streets to Oriel Street or New College Lane, but I frequently find myself thinking that the present student conditions, with their quarters under the moss-grown roofs of old courtyards, the student lodgings for those who can afford them, the little restaurants, and the closeness of students to the townsfolk are more like Oxford than the campuses of more prosperous days. It may be that God is leading Chinese education to new standards of sincerity and depth through the new model army of poor scholars whose spirit of sacrifice and humility may equal and surpass the Christian contribution which came from the Universities of medieval Europe. Our aim is to build with God's help a University Church which will integrate and fulfil the life of thought and action which proceeds around it.

The vision is already being made clearer. A strange, unnoticed invasion has been converging on Kunming, which we would like to mention in order to ask for the prayers of friends for its success, though we hardly dare to assert its importance. The advance guard, as mentioned came from Canton. Peiping in the person of Dr. Chao has supplied the main body of attack. Then from Chungking has come a Chinese friend and disciple, a lawyer who became convinced that the understanding of the Christian Faith was the most important thing he could do with his life. From Fukien we have received reinforcements in the shape of Mr. Wu Sheng Teh, graduate of Yenching and till recently on the staff of Westminster College, in Fukien. He travelled overland, and it took him two months to reach Kunming. The fourth of our number is coming from Peiping by way of Hawaii and an Oxford Group meeting in California, Miss Leatrice Huang who is to help specially with the girl students and young married graduates. That is the nucleus of a "team," but we pray that it will be wider than that and that the people who come to the Church will catch the missionary spirit which inspired our fathers to make more hazardous journeys.

Dr. Chao preaches most Sunday mornings, and draws people not only by the charm of his literary style, but by his powerful message of world fulfilling Incarnation and the impact of the "Word made Flesh" on our own generation.

A certain number of Bible study groups, discussion groups, "question hours," have already begun. Dr. Chao has given a series of week night lectures on "Christianity and Chinese Culture," while we keep one evening a week free for visiting speakers on social and international subjects. These have included Professor John Foster of Hwa Chung University on "A Christian with the Eighth Route Army," Dr. Lautenschlager on "Chinese Christian Students and the European War," Dr. Wu Wen Tsao (吳文藻) on "Religion and Anthropology," Mr. King (金龍章) the director of the local cotton factory, on "Social and Industrial Developments in Yunnan," and Mr. P. P. Mao (毛北屏) of the C.I.C. on the "Chinese Industrial Cooperatives."

We are working closely with the Student Y.M. and Y.W. and are helping them organise Christian Unions in the big universities. "Lien Ta" has already started its union, and they also have them in Chung Ching Medical College outside the city, and in the National Sun Yat Sen University in Chengkiang where the splendid spirit of certain faculty members, combined with the co-operation of the C.I.M. helped them to start a very spontaneous Student Church almost as soon as they arrived. Before long we hope that there will also be a Christian Union in Yunnan University and Tung Chi University, so that the ideal of a Kunming "lien," which was put forward at the Summer Conference and the National Delegate Conference, may be realised.

With so many students, and so much need for social welfare, it is fairly easy to do things in a spectacular way, holding big meetings without going very deep. We do not regard our task as one which will get results in big numbers, our purpose is to dig

deep; to find a few men and women who have the firm foundation of a faith, thought out for themselves, purged of the confusion of tongues and doctrines to which the Chinese Church is prone, determined to follow Christ to the end in their own lives and to bring others to Him; and to spread the vision of Christ Incarnate in every walk of life, which is the basis of new leadership for the Church of the next generation.

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## Crisis Opportunities

ARCHIE R. CROUCH

**W**E were walking over to inspect repair work on the village chapel. I asked the principal of Riverbend Christian Middle School to name some of the new opportunities opened to the school since it had taken refuge in the country. He had a hard time getting very far on that topic although he did mention Christian services in the chapel the school was enlarging and clinical aid to the country folks offered by the school clinic. When I asked for some of the school's most difficult problems the answer came immediately and without reflection. There is the ever present financial problem and also the constant problem of adequate room for sleeping, eating and classroom work. In addition to these problems is that of proper sanitation and hygiene for five hundred men and boys living in country ancestral halls and old temples.

After inspecting the work on the chapel I went for a walk among the villagers harvesting their rice. On the way back to school it occurred to me that what had been mentioned as opportunities were not the greatest opportunities and the problems pointed out were not the real problems.

The school is conducting weekly services in the village chapel, where the same chapel had but intermittent services conducted by travelling preachers before. In addition to this the school is enlarging and renovating the little chapel, which before was hardly better than a stable. But, valuable as this work is, it does not reach very far. The talks of high school boys on religion at best can only be rudimentary, and the average attendance of villagers at the chapel has not increased very much.

The school clinic has been opened to the public since the first few weeks in the country. The man in charge treats an average of fifteen patients daily. But this work is entirely operated by the administration and has very little relationship to the life of the students or the teachers—except that they know it is being done.

The boys of the senior classes also conduct a free school for the underprivileged of the village. They have an enrollment of about seventy, but this is no different than the same work they did in public education before they were forced out of the city. It is a real opportunity for service, but it is not what we can call a new opportunity.

It was also mentioned that, living in the country, the boys would have a chance to learn agriculture. This is hardly true. The school schedule begins at five o'clock in the morning and runs through until four in the afternoon for six days a week. Whatever the boys learn is only learned by seeing the farmers at work as they walk from class to class. Moreover, a large proportion of them already have come from a rural background where they have already learned the rudiments of common agriculture.

Last night we, the whole five hundred of us, ate nothing but boiled sweet potatoes for supper. "Nothing but" means that our one, solitary item of food was boiled sweet potatoes—boiled in the jackets with not even salt to savor them. By doing this twice a week the school saves forty dollars on the regular weekly meal budget. This money is saved until four hundred dollars is reached and the whole sum is to be given to the army to provide winter clothing for the soldiers. That is a good example of what are the real opportunities in this national crisis. The opportunities are spiritual and mental and are found in what it does to a man when he solves a difficult problem.

The financial problem can be solved by self denial and spartan living, and the solution to this problem is a great opportunity to every individual who enters into the spirit and activity of it. The student, and even the teacher, may not see this as an opportunity just now. He may be entirely unconscious of any value in hard living except that he has a vague idea of helping the army somewhere. But in later years the solution to this present problem is going to come back to him and suggest the solution to many other allied and related problems. That is the opportunity—a chance to grow and to be a more useful citizen in the future.

I walked into a classroom yesterday in the village temple. A blackboard had been wired up to two huge temple gods—those big fellows with horrible faces and writhing arms. The blackboard hung on their chests and there was nothing they could do about it. They just looked over the top of the board and looked fierce. The students paid no attention to them. They were interested in the algebra on the blackboard and not the symbols of superstition behind. This is an illustration of another opportunity found through the solution of the space problem. Superstition and idol worship is going to be dropped as worthless because these young students are learning what is true and what is false—what has value to life and what has not. As they sit in the classroom and see their lessons written on a blackboard hanging round the necks of temple gods they may not see the value of this opportunity, but there will be a day when they will find it again necessary to decide between the true and the false, and this early experience in putting first things first is going to help them make the proper decisions. There will be a day in the future when they hang blackboards around the necks of other useless gods and the world will be better for it.

Fixing up the village chapel, sweet potato diets, crude beds, cold winters, hot summers, cramped classrooms and all the other privations of school life during these days is also building up in

both students and teachers a spirit of self reliance. The individual student has learned through this experience that he can exist and that he can continue his studies even during a great national crisis when he has been deprived of everything he once associated with education. The school as an institution has learned that it can exist without equipment and without buildings and even without physical comfort. It has learned that education is not cut and dried and that it can continue and grow under even the most adverse conditions. Because of this development of self reliance I predict that a greater crop of true national leaders will arise out of the experience of this crisis than China has ever had in any other single generation.

We have just recently had a letter from the father of a young school teacher who has just gone to her first teaching position in a small Chekiang village. He says, "Although she works from four-thirty in the morning until nine at night, although the village is not clean and cholera and malaria are rampant she is happy in what she feels is her work." Another young teacher, teaching science in our school here, said to me, "Our life is very simple and difficult, but it is good for us."

That is it. The crisis is the opportunity. The crisis split up into its separate problems lays out before the students and teachers innumerable opportunities in service and personal development. And these same young people are grasping these opportunities in the eternal spirit of youth; some to fail but more to succeed, and altogether making China one of the great nations of the modern world.

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## Spiritual Mobilization Campaign at Mienchu

GEORGE V. H. ELIOTT

**T**HE Szechuan Christian Council team for the Spiritual Mobilization campaign arrived in Mienchu October 24. Previously Mr. Pao and Miss Nowlin had arrived to prepare for the campaign. They went with Pastor Tuan to call on various officials, school masters and church members; arranged for the writing of posters and hymns and took devotional meetings. Mr. Pao preached an excellent sermon on Sunday on the 'Meaning of the Cross.' From Wednesday through Saturday (25th—28th) the team was kept very busy. The morning of each day was given to lay leadership training classes for the country Christians who had been brought in from the branch churches, and were living on the Mienchu premises for the meetings. The afternoons were spent in paying calls and visiting government schools. Mr. K'ung, the city Education Commissioner, arranged for each of the schools to have a lecture from one of the team. There was also a meeting each afternoon at the hospital, which was so appreciated by the nurses that they asked for another meeting to be arranged on Monday. There were also special meetings for women in the afternoon.

The evening meeting was at 6. Small posters were put up at the city gates and large posters outside the church and at the entrance of the lane leading to the church. The Town Crier went round announcing the meetings and they were announced also at the schools. As a result of this publicity the church (which is the largest in the diocese) was packed on the first two nights. The chancel was curtained off. On the dark red curtain were the characters for 'Spiritual Mobilization' in silver paper and a silver cross. In front of this a platform had been constructed. The body of the church was decorated with paper flags,—not a form of decoration I like! The doors were open at 5:30 and I played Chinese hymns on the gramophone till 6! Then we sang hymns led by Dr. Luther Shao to the accompaniment of Capt. S. W. Sherwood's cornet. We started with the government's Spiritual Mobilization song that is difficult to sing and has no Christian content. Then came the stirring Christian Spiritual Mobilization song written by Newton Tsiang. Later in the week we had that favorite hymn with a rousing Chinese tune, 'Arise arise ye slaves of sin.' We did not have this on the first two evenings as there was a row of officials in the front of the church, and we thought that if they were addressed in this manner they might take the command seriously and walk out! Pastor Tuan then made some introductory remarks, after which came the speaker. One evening was given to each of the following subjects, by the speaker indicated:

The Meaning of Spiritual Mobilization—Mr. Pao Wen Nien.

Spiritual Mobilization and Personal Regeneration—T. H. Sun.

Spiritual Mobilization and the Home—Miss T. C. Kuan.

Spiritual Mobilization and Christianity—Dr. Luther Shao.

At the same time as the evening meetings there were two children's meetings, led by local leaders under the direction of Miss Nowlin. The meetings for younger children were led by Miss Ko and Miss Lin, two Christian girls who teach in a Government kindergarten. Miss Jones and old Mrs. Chen, the Bible woman, stood at the church doors as people came in, and diverted the children to these meetings. A section of the campaign that would have received more emphasis in England was the bookstall. One of the guest rooms was set aside for this purpose. Books and pamphlets were displayed on a table and there were chairs where one could sit and read. Books were introduced in the meeting and sold later, but so much of their supply had been purchased at the previous meeting in Tehyang that their stock was rather depleted.

On Saturday afternoon the magistrate, school masters and various other officials came to tea, with Mr. Tuan and Dr. Wu as hosts, and Miss Jones and Mrs. Jenkins as hostesses. A feast had been suggested but every one agreed afterwards that we had been wise in deciding on a tea. Besides being less expensive, it is less formal and provides more opportunities for talk. At some tea parties everybody just sits round the room and only a few people talk. This, however, was not of that kind; there was a buzz of conversation all over the room from beginning to end. About 20 guests came.

The magistrate arrived promptly at 3, the time for which he had been invited. He sat next to T. H. Sun and evidently found him most interesting (who wouldn't!). Before they dispersed, some of the team spoke a few words of explanation about the meaning of their campaign.

On Monday morning the team had planned to leave, but the magistrate invited all to attend the weekly Sun Yat Sen memorial ceremony and to take tea afterward. T. H. Sun delivered an address in which he spoke of the different national idealisms that can often be summed up in a single phrase. He suggested that England's spirit could be summed up in Nelson's watchword at Trafalgar, or in the words 'fair play.' For America he suggested the idea of freedom of opportunity and the phrase 'from log cabin to White House.' To China he gave a four character phrase from Confucius out of which he extracted a wealth of meaning,—respect for learning, patient determination, respect for human personality, kindness, and considerably more. Since national characteristics differ so, no one of them can act as a principle uniting the world. Where can such a principle be found? He suggested that it can be found only in Christianity. The Church in China is weak and despised. Partly through its own fault, most people still regard it as a foreign institution with no interest in the regeneration of China. But in the fundamental spirit of the Church may be found that principle we are looking for to unite the nations of the world. For the foundational spirit of the Church is universal Love. So he appealed to his hearers to examine Christianity with an open mind. If they did, they would find in it a spiritual power that could save China and the world. When the team left at 7:30 next morning for Anhsien and Mienyang the magistrate came round to the Church to bid them farewell.

I will now try to assess the result of the campaign so far as one can only one week after its close:

1. The Church has been 'put on the map' in Mienchu.

Hundreds of people have entered the Church building (which is tucked away down a small lane) who would not otherwise have done so. Many, I hope, now realize that Christianity is not just a foreign religion, but is a faith which Chinese of the highest type and obvious patriotism believe as a power for their personal lives and for the regeneration of the nation. The friendly relationship that has been opened up with the civic authorities may enable the Church to help more in the future towards the social betterment of the community.

2. The faith of the Church members has been strengthened and broadened.

I think the Church workers have been particularly helped by the fellowship they have enjoyed with the team. Although the team members are so superior to local workers both in education and in experience of the world yet there was nothing superior in their attitude. I noticed that at the 8 P.M. leaders meeting, Pastor Tuan quite held his own as Pastor of the parish and the evangelists, too, were at their ease and joined in the discussion from time to time.

3. Have any outside people been led to give their lives to God as He has revealed Himself in Christ?

This is the point at which so many preaching missions seem to fail. The Spiritual Mobilization Movement cannot, I think, be put in the same category as the usual type of evangelistic mission in this respect. It presents Christianity as a force capable of saving the nation as well as the individual. So one would not expect a man with no knowledge of Christianity, who came to the meeting, to give himself up immediately to Christ. One would rather expect him to see that Christianity might be a vital force for national regeneration and so desire to learn more about it; then having studied it he might make a personal decision for Christ. We do not know whether any people in Mienchu are thinking along these lines, but we can say that a number of contacts have been made with officials and school teachers which may ripen into friendship and conversion.

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## Some Thoughts on Outdoor Evangelism

H. TOMLINSON

### I. Introduction.

**I**HAVE spent a good proportion of my time recently in preaching the Gospel out of doors, and am now convinced that Outdoor Evangelism is one of the most important branches of the work of the Christian Church in China, or for that matter throughout the world. The aim of the Christian Church, in brief, is to redeem men, and through them society, and the world. If men and women will not come to our churches, then the Church must take the Gospel to them, and preach it wherever there is an opportunity. During the past twelve months I have had ample opportunity to observe the approach of many Christian workers to this great work of Outdoor Evangelism, and have noted the methods employed by them. I have learnt a great deal, from what I believe to be mistakes being made by some of our workers. I do not pretend to know more than anybody else about this all important subject that we have before us, but I do want to pass on the results of my observations, with the hope, and prayer, that they will lead to more effective, and fruitful Outdoor Evangelism in our Church.

### II. Reason.

First of all let us enquire into the reasons for Outdoor Evangelism. I think they are two:—

- (a) First of all, the Saviour Whom we love commands us to 'go into all the world, and preach the Gospel unto every creature.'
- (b) Secondly, the real, personal Christian experience is 'infectious.' No matter who we may meet on the path of life, high or low, rich or poor, we must say as Bunyan often said, "This man and I must go to heaven one day." Freely we have received, freely we must give, hoping that all men

may share in the glorious freedom, and blessedness, that is to be found in Jesus Christ.

### III. Aim.

What is the aim of Outdoor Evangelism, or for that matter, all Evangelism? A simple two-fold aim:—

- (a) To introduce men to Jesus Christ, Who alone can release them from the power of sin.
- (b) To build up the Church of Christ, whose aim is the bringing in of the Kingdom of God, or the consummation of God's will in the world.

### IV. The Approach to Outdoor Evangelism.

I want to correct here two mistakes that are being made by some workers in their talks to non-Christians.

- (a) Some speakers commence their address by saying that they are compelled to bear testimony to the power of Christ, and use freely the words of Paul, 'Woe is me if I preach not the Gospel.' They declare that if they do not thus preach out of doors the saving love of God, then they are guilty of the 'sin of concealment'—hiding that which should be free for all. All this is very true, but it is the wrong way to interest a crowd in Jesus Christ. Such remarks are apt to give the impression that, after all, the speaker is seeking his own good, and saving his own soul. He is not interested in the welfare of his listeners. Surely the right way to approach non-Christians is to assure them that we desire their good, not our own. We must seek to convince them that God loves them every one, and desires their salvation, and happiness.
- (b) The second mistake made by some workers in their approach to non-Christians is that of emphasizing a wrong basis of appeal. They commence by outlining the goodness of God to all men, His gifts of sun, and rain, and food. Then they go on to point out to their non-Christian hearers that they are daily accepting the gifts of God, and thanking the idols. They sum up the whole thing in the Chinese phrase, 'Kyuoh te-men, zia Kah-pih,' (吃對面謝隔壁) 'eating with the folk opposite, and thanking the people next door.' There is truth, of course, in this statement but it is only the circumference of the Christian message, not the centre. Surely the first appeal to people outside the Christian Church must be to their sense of sin. There must be an effort to awaken within them a response to the love of God for them as individuals. I am convinced that the sin of man, and the love of God, should be the basis of every address to non-Christian people.

### V. Preparation for Outdoor Evangelism.

I want, first of all, to outline here my ideas concerning the organisation of Outdoor Evangelism in our Ningpo District. I have three hopes, which I desire to see fulfilled:—

(1) A District Evangelistic Team. This team would comprise the preachers, and local preachers, best fitted to do this type of work. The team could be used for breaking the ground when work is being inaugurated in any new area. The team would stay in such a place for several days, and then leave the local evangelistic team to continue the work. The team might be used, also, by our churches for revival meetings, instead of engaging outside preachers of uncertain qualifications.

(2) A Circuit Evangelistic Team. I want to see an evangelistic team in each of our circuits. This team could have a definite programme doing regular evangelistic work in order to strengthen the already established churches, and helping in the continuation work in new areas, within its own particular circuit.

(3) A Church Evangelistic Team. Each church should have its evangelistic team, properly organised. When considering the Reason for Outdoor evangelism, we agreed that vital Christian experience is 'infectious,' it must be passed on to others. This makes a church evangelistic team essential, if the dissemination of Christian experience is to be done in an orderly manner. A church evangelistic team might be described as the 'church thermometer,' for as an ordinary thermometer records the temperature of the human body, so the evangelistic team, the 'church thermometer' records the temperature of church members hearts. When the church is cold there is no effort to spread the Gospel, no evangelistic team. When the hearts of the members are warm with a real Christian experience, then there is not only enthusiasm, but real effort to pass on the 'good news' of salvation in Jesus Christ.

Now I want to say a few general words about preparation for speaking in the open air, to every worker engaged in such work. There seems to be an impression abroad that outdoor evangelism is one of the easiest things imaginable; that it can be undertaken any time, and without any preparation. Let me say at once that I consider such an impression to be a grave mistake, and that outdoor work conducted under such circumstances can achieve little of any real value. There must be as careful preparation for out door work on the part of preachers, as there is for work inside the church.

## VI. Organization and Work of Evangelistic Team.

The following remarks apply mainly to the Circuit, and Church Evangelistic Teams, not to the District Evangelistic Team.

(1) The ideal number of workers for an evangelistic team is open to discussion, but it certainly should not be less than three, otherwise the work is too difficult. Personally, I feel that six is a very good number of workers to have in one team. That provides a good singing body, and does not throw too much work on one person. The team should be properly organized so as to have a leader, and if necessary a secretary, treasurer. The leader should be allowed to lead, and the other members of the team should be willing to follow his leadership. I have met with teams during this past year, where every member wanted to be a leader. Such conditions only lead to confusion, and certainly cripple effective evangelistic work.

The team should meet regularly to discuss its programme of work, and the methods to be adopted, and above all to engage in prayer.

(2) It is good to see an evangelistic team full of enthusiasm, but it needs to be remembered that there is a limit to the energies of any team. I find that some teams in our District are making the mistake of seeking to do work in too many places. They have the hope of evangelising every village. That, of course, is a splendid ideal, and an ideal which every one of us should have in mind for the future; but at the present it is impracticable on account of our limited energies, both human, and material. Such a programme, I am convinced, can only yield small results, and is, therefore, comparatively speaking, a waste of time and energy. I would commend the following plan to every Circuit, and Church evangelistic team:— Select one, or two places (not more than two) within ten, or at most fifteen li, of one of our already established churches. The aim of outdoor work as we have seen is to attract people to the Church. If the church is too far away they won't come. That is my reason for recommending that the energies of an evangelistic team be confined to an area of at most fifteen li radius. Regular meetings should be held in the selected places, if possible weekly, so as to establish real personal contact with the local people, and to give them an opportunity of hearing a connected account of the Christian religion. It is impossible to do such work in one, or two visits to a place.

(3) Great care should be taken in selecting the ground for an outdoor meeting, especially if the day should be market day. Care should be taken not to obstruct traffic, or hinder business, otherwise the team is likely to be thrown into contention with the local people, which would be very unfortunate. It is important that people should be able to hear. As I said before we are not talking for our own good.

## VII. Equipment required for Outdoor Evangelistic Work.

The following remarks are very simple, but I find that it is often the simple things that people forget to do. Work can't be done without the proper equipment.

(1) Gospel Choruses. These of course should have a definite evangelistic note. They should be written clearly, and in large characters. It is better to use cloth for this purpose, rather than paper, as paper easily tears. Drawing pins are required to pin the sheet in a place where everyone can see it.

(2) Pictures. The pictures required are of two kinds:—

- (a) Pictures illustrating the life, and death of Jesus Christ. Particularly necessary is the picture of Christ crucified, as the Cross is at the centre of our message, and has a great appeal to people of all classes.
- (b) Pictures illustrating present day life, and the mistakes made by people who do not believe the Gospel. Pictures illustrating what is required of people who follow Christ, and the advantages which are gained by following him. All pictures should be simple. Pictures are in themselves illustrations: if they are

so complicated as to require a great deal of explanation, then they lose their value, and don't achieve the purpose for which they are intended.

(3) **Tracts.** Tracts again should be of two kinds:—

- (a) Simple and arrestive, for simple people. A small picture is often helpful.
- (b) More advanced tracts for educated people.

(4) **Gospel Portions.** These should not be distributed freely, but only to people who can read, and have shown interest throughout the meeting.

(5) **Music.** Music is a great help in outdoor work, and if one of the team can play the concertina, or cornet, it is all to the good, and helps the singing, as well as being a useful factor in drawing a crowd.

(6) **Moving pictures, and Religious Drama.** The former requires expensive equipment, but has been successfully used by the Glory Land Mission. The latter method, religious drama, is a cheap, and effective means of propaganda. It cannot be used regularly, but there are times (e.g. Christmas) when the Sunday School children could be pressed into service, to perform short religious plays out of doors.

(7) **Other useful equipment.** A banner indicating the nature of the teams work, and the church from which they come. A speaking trumpet is useful if dealing with a large crowd.

### VIII. Programme for an Outdoor Meeting.

(1) **Chorus.** The meeting should open with the singing of a Gospel chorus in order to attract the crowd. It should be a chorus known to the whole team.

(2) The first speaker should then announce the aim of the meeting. When one of the team is speaking the rest should be shepherding the crowd, keeping order, and silence—and not, as I have seen on so many occasions, addressing other small groups of people. This throws the whole meeting into disorder. The team should pay attention to the speaker, and not be conversing amongst themselves.

(3) There should be a programme of speakers arranged before the meeting if possible, and the speakers concerned should have a pre-arranged line of attack so as to prepare a basis of appeal, and bring the meeting to a definite conclusion. It is not necessary for each member of the team to speak on every occasion. The question of face should not enter into the matter, though some people seem to think they have lost face if they are not invited to speak. The programme should not be too rigid. If the crowd shows interest then the leader acting on his own discretion may call on another speaker, one whom he thinks may have a particular message for the crowd in question.

(4) Tracts should be distributed at the close of the meeting, not during the meeting. I have seen many workers giving tracts away during the meeting, with the result that people commence examining the tract, and pay no attention to the speaker. The Gospel portions should only be given to individuals who have shown interest.

and agree to become enquirers. Personal conversations should be held, where possible, with individuals who have shown interest, and their names, and addresses recorded, so that they can be visited at a later date.

#### IX. Outdoor Addresses.

**Subject Matter.** We now turn to the all important consideration of the type of address that is most useful in outdoor work. It must be obvious that an address which is most useful in an ordinary church service, may be of no use whatever in speaking to a non Christian crowd out of doors. I think the following subject matter will cover most addresses to be given out of doors.

(1) Personal Testimony. I place this first because a simple personal testimony is always effective, and bears the conviction that what Christ has done for one person He can do for others, if they will allow Him.

(2) God the Creator of the world, and the Sustainer of men. His Fatherly love and care.

(3) Jesus Christ. His life and death. The power of the Cross, and the significance of the Resurrection.

(4) The needs of the world and men. The consequences of sin. Emphasis needs to be placed on Christ, the Saviour from sin. Christ is primarily the Healer of the souls of men, not their bodies. Many people are coming to the Church for physical healing, and are gaining a wrong impression of the aim, and work of the Church, because many preachers wrongly place the emphasis on Christ's miracles of healing, rather than on his work as Saviour.

(5) The aim of Christianity. Some preachers place too much emphasis on Christ's promises of future blessedness, that is salvation in heaven. There is truth in such teaching, of course, but it needs to be stated that Christianity is not an insurance company, insuring men against sickness, death. Christianity is not altogether 'other worldly.' It has a message for men, here and now in this world. Future blessedness depends on the faithful performance of one's duties in this world. Christianity aims at transforming the lives of men, and thus purging society, and the world, of all that is evil. Christianity promises happiness, and peace, here in this world, first of all, and then in the hereafter.

(6) Good short stories are excellent material for outdoor preaching. People all the world over love to hear a story.

(7) Superstition. The crippling effects of superstition must be clearly portrayed. Progress in social, and national life depends to a large extent on the abolition of superstition.

(8) Answers to Problems and Difficulties in the minds of listeners. This is all important. It is well known that many people have criticisms of Christianity in their minds. Many of these criticisms are due to erroneous impressions, but out of door meetings are our best opportunity to reply to such criticisms, and to correct erroneous impressions.

(a) Christianity is a foreign religion. China has her own religions. Why believe in Christianity? It needs to be pointed out

that Christianity is not a foreign religion, but concerns all men, Christ being the Universal, and only Saviour.

(b) Christianity is no different from other religions. All religions exhort men to love righteousness, and, therefore, one is as good as another. This is another error. Christianity not only exhorts men to righteousness, but through the power of Christ makes righteousness possible. It is the only religion which promises such power.

(c) Belief in Christianity is betraying ones ancestors. Christians do not believe in 'kang vaen.' (羹飯) This is a very live problem, and one of the main stumbling blocks to the acceptance of Christianity. The futility of 'kang vaen' should be explained in a reasonable way, pointing out that Christians do still honour their ancestors. Non-Christians fail to honour God, who is the Father of us all.

(d) Idols. Care needs to be taken to point out the uselessness of worshipping idols. Most idols merely commemorate good and brave men, whose example can be an inspiration to us, but they are not to be worshipped. It is doubtful whether many people see behind the idol to the spirit: so that they literally worship gods of wood and stone. This is tens times more useless.

(e) Belief in Christianity will affect business, and life. That is perfectly true, but dishonest business is sin. It is the duty of every man to be honest, and Christ helps men to be honest.

(f) No time. This is the most common excuse, and is merely an excuse. All the time we have, is given us by God. Here is an opportunity to warn against delay in accepting Christ. Constant appeals should be made to men to accept Christ now.

(g) Christianity is alright, but too idealistic. Ordinary men can't achieve its ideals. This is often another excuse. It needs to be pointed out that man in his own strength cannot attain to the ideals preached by Christianity, but all things are possible through Christ. Illustrations of Christ's power in the lives of men should be used.

(h) Sin. The chief reason why many people will not accept Christ is that they love their sinful ways too much. Here is another opportunity to show that the 'wages of sin is death.'

## X. General Hints on Outdoor Evangelism.

Lastly I want to outline some general hints on speaking to non-Christians out of doors, which may not be covered by the preceding paragraphs.

(1) Don't be afraid. Some people don't find it easy to speak out of doors, but by prayer, and careful preparation, this can be overcome.

(2) Don't be a gramophone, delivering the same speech on every occasion. This destroys spontaneity, and after a time your words become stale, and lifeless.

(3) Don't speak too long. I've heard some speakers speak for thirty, and forty five minutes, in the open air. It takes a first class speaker to hold the attention of an audience for that length of time.

People become bored, interest evaporates, and they depart. The rule for outdoor addresses is—brief and bright.

(4) Don't use Biblical material in detail. I heard a speaker a short time ago recite practically the whole of the book of Genesis. Remember that non-Christians have very little, or no knowledge of the Bible. A long talk about things which they don't understand has little value, therefore careful use should be made of Bible material. The best material from the Bible is Christ's parables.

(5) Don't ridicule too much the religious beliefs of the listeners. Worship of idols is futile to us, but means a great deal to some people. Nothing is to be gained by ridicule. A comparison between Christianity and other religions should be made, of course, but reason, and not ridicule, should be employed to persuade people.

(6) Don't speak merely to please people. Some speakers have the great gift of humour, but they use it to win the applause of the crowd. They revel in the personal effect which they make. Humour is good if used carefully, but remember that the chief aim of the speaker is to convey truth, and sometimes telling the truth necessitates hurting people, not making them laugh.

That is the end of the 'Don'ts', but I have a few more pieces of positive advice to offer.

(1) Adapt yourself to the crowd as Christ did. Farmers, fisher men, business men, all have their particular interests. Remember this when speaking to them.

(2) Let everything be done in an orderly, temperate manner. Too much noisy singing on the streets, before the meeting starts, gives the impression that we Christians are 'mad'. Remember that the Gospel we preach is precious, and has dignity. We are not peddling cheap goods.

(3) Work for, and expect decisions. Some speakers make the mistake of adopting the 'take or leave it' attitude. Remember that decisions are made when the heart is warm, in most cases. Those who believe, on reflection, are comparatively few.

(4) Remember that you are a 'team', and that success depends not so much on individual effort, as on cooperation.

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## The Authority of The Faith\*

Review Article.

C. STANLEY SMITH

**T**HE purpose of this book as stated in the Introduction is "not merely to record what was said and done at the Madras meeting of the International Missionary Council, but to carry on to a further stage what was done or begun there." It consists of eight papers, dealing for the most part with the questions raised by Dr. Kraemer's book, especially prepared for the Madras

\*The Authority of the Faith. The Madras Series, Vol. I. International Missionary Council, New York & London, 1939. 207 pp. Gold \$1.25.

conference, *The Christian Message in a non-Christian World*. The Findings of the Conference on "The Faith by Which the Church Lives," (Section I) and that on "The Witness of the Church in Relation to the Non-Christian Religions" are quite appropriately tucked away at the end of the volume for the papers which precede it show little relation to the Findings. In fact the remark, reported to have been made by a canny old Scotch woman, about a young minister's first sermon, that if the text had had the small-pox, the sermon would never have caught it, might well apply here.

The title of the book—"The Authority of the Faith" is also something of a misnomer for in spite of the fact that Professor H. H. Farmer also uses it as the title of his most penetrating analysis of Dr. Kraemer's main position, the book deals not with the authority of any faith but rather with the question of the relation of the Christian faith to non-Christian religions and more especially to the question as to whether God has had anything to do with the non-Christian religions. In other words the book is an outgrowth of the very challenging questions raised by Dr. Kraemer's book and the discussions about it that arose during the Madras conference. It is hoped that sometime a similar volume may be produced dealing with the Findings of Section I on the Faith by Which the Church Lives for it is evidence that the Church does not live by the controversy with which this series of papers deals, important as the questions raised in that controversy may be.

The book clearly reveals the profoundly disturbing impression which Dr. H. Kraemer's volume made on the Madras conference. Practically every paper deals at some point with the important questions raised by Dr. Kraemer as to the place of the non-Christian religions in the scheme of God's revelation. Dr. Kraemer himself has written the first paper entitled, "Continuity or Discontinuity" in which he does not attempt to answer the numerous critics of his book but rather to continue the discussion of "how we have to think about the relation of the Christian revelation toward the religious experience of mankind." Those who have read Dr. Kraemer's book are familiar with his general position that the Christian revelation can not be classified among the religions of the world which he maintains are the result of man's search for God while the Christian revelation is God's search for and revelation of Himself to man (p. 21). It would seem, therefore, that Dr. Kraemer limits the term "revelation" to the "Incarnation and all that prepared the way for it in Israel" (p. 162). This, as Professor Farmer points out (p. 162) is an "unusual definition."

In his paper, Dr. Kraemer seeks to clarify somewhat his position. A few of his main points may be noted:

Christ is unique; he is not simply the fulfillment of man's search for God. His relation to the past is not that of continuity but of discontinuity. (p. 2).

The religious pilgrimage of man was not a preparation for Christ who does not fulfill nor perfect what has gone before. In Christ all things become new. (p. 3).

The idea that non-Christian religions are a *pedagogos* to lead the nations to Christ is "distorted representation both of religions and of the Christian revelation." (p. 4.) There can be no such thing as "Natural Theology" which is introductory to the Christian revelation. (*Ibid.*)

Dr. Kraemer also makes a distinction between historical Christianity which he says may "in many respects" be classified as a religion (p. 11, 12), and the Christian revelation which judges not only non-Christian religions but historical Christianity as well. He pleads for a "scrupulously just" treatment not only of the facts of the Christian revelation but of the facts of the non-Christian religions as well.

Dr. Kraemer gladly recognizes elements of beauty, goodness and truth in non-Christian religions and he does not deny that God's Spirit has worked in the hearts of non-Christians (p. 4.), but he does not regard these evidences of God's working in non-Christian religions as a warrant for holding that the Christian revelation has in any way a continuity with ethnic religions or that they are a preparation for the Christian revelation or that the Christian revelation is a fulfillment of the ethnic religions.

He holds that there are two fundamental positions that can be taken in the whole question. The first is that there is continuity between the Christian religion and ethnic faiths and that "natural theology" is a fitting and indispensable introduction to the "theology of revelation." The second position stresses discontinuity and rejects all "natural theology" and all ideas that Christianity is a fulfillment of ethnic religions or that there is a general revelation in ethnic faiths as well as a special revelation in Christianity. Needless to say, Dr. Kraemer holds to the second position.

Dr. Kraemer in his paper makes an interesting comparison, not in his earlier book, between Clement of Alexandria whom he says was an example of the view of "continuity" and Karl Barth who is an exponent of the position of "discontinuity." He believes that Barth's position is sounder than Clement's because his religious and philosophical thinking is more consistent and deep (p. 20.). Yet Dr. Kraemer is not wholly satisfied with Barth's position for he recognizes that Barth's contention that religion and religions are "unbelief and rejection of God as He really is in Jesus Christ leaves unanswered and untreated many questions which cannot be ignored" (p. 20). Dr. Kraemer feels keenly the questions raised by the presence in non-Christian religions of "much that is true, good and beautiful" (p. 21). Have such elements come from God and if so what is their relation to God? If there is also much in the religious life of mankind that is aberration and subjection to demonic powers antagonistic to God and His will, as Dr. Kraemer believes there is, then what must we say about it in the light of God's revelation? Can we say, as the Bible does, that the world lies under the wrath of God? These are some of the questions which Dr. Kraemer raises but does not answer since he feels that they call for further study and discussion.

All the seven papers in this book attempt to some extent to answer the questions raised by Dr. Kraemer in his "The Christian Message in a non-Christian World." Of the seven, two—"The Problem of Truth in Religion" by Professor D. G. Moses of Nagpur, India and "The Biblical View of Religion" by Missions-Director K. Hartenstein of Basle, Switzerland—may be said to be pro-Kraemer in their general standpoint on the question of the relation of Christianity to non-Christian religions; two others—"Revelation" by Professor T. C. Chao, Dean of the Yenching School of Religion, Peking, and "The Johannine Approach" by Rev. Karl Ludvig Reichelt, leader of the China Mission to the Buddhists at Tao Fong Shan in the Leased Territory, South China, may be classified as pro-Clement of Alexandria in their general position regarding God's revelation to non-Christian peoples. Dr. Reichelt's position is that of the early Greek theologians who followed the Johannine conception of the *Logos* which lighted every man coming into the world. Dr. Reichelt's long experience in dealing with a non-Christian religion as well as his own saintly character give added weight to anything he says on this question and his paper is well worth careful reading.

Professor Chao's paper is of special interest to China readers who have followed the theological development of this profoundly religious Chinese scholar and teacher. In his well written and thoughtful paper, he takes issue with Dr. Kraemer's views on revelation. He sets forth his own view as that of a general revelation of God in all history culminating in the full revelation in Jesus Christ. In this revelation, God takes the initiative. We could not by these powers (powers God has endowed us with) find out the heart of God toward us without "God's own divine initiative." "It is, therefore, utter blindness to think that we can know God merely through our own study and investigation." (27) Revelation in its proper sense is what is made known to man through the self-revelation of God in Jesus Christ. But God has also revealed Himself in His creation—in the world and in man (p. 37) and in the history of nations. "All the nations with their various religions, have seen God more or less clearly, although the forms in which their visions have been clothed are incomplete, insufficient and unsatisfactory." (p. 37). Dr. Chao agrees with St. Paul that "He has not left Himself without witness, however dim this witness may appear to man." (p. 42) He finds an evidence of this in the great sages and moral teachers of China "who have encountered God somehow and somewhere." (p. 43.)

Professor Chao recognizes no such dark cleavage between God and the world which He has created as Barthianism, for instance, asserts. "The world of ours," he says, "in the incarnation of God, proves itself to be the temple of God and.....is able to express the ultimate and tremendous reality of the universe within its ordained limitations." (p. 45) God who had in human history been coming breaking into the lives of men and women who sought after Him came "in fulness" in Jesus who "gathered in Himself the best elements of His spiritual heritage and expressed them fully.....in one supremely holy and beautiful character." (p. 46) In other

words, through Jesus' obedience and active moral living, God succeeded in giving the completest and fullest revelation to the world. "There is no reason why the unique revelation of God in Jesus Christ's unique moral achievement cannot be considered once-for-all and finished." (p. 49) The unique revelation of God in Jesus Christ is continued in the Community of Believers—the Church—which is the extension of the incarnation. (p. 53)

In spite of Professor Chao's profound disagreement with Dr. Kraemer on the question of revelation, there seems to be at least one place where they are in agreement. While Professor Chao holds that God has revealed Himself in the world which He had created, he still can describe the world as "unredeemed and unwilling to be redeemed;" as evil, "full of darkness, sin and corruption, and in it the redeemed soul cannot continue to live the life of love and holiness. Consequently, he has to be gathered into the Body of Christ, the Church." (p. 55.) These sentences have an almost Barthian flavor and they raise the question how a world which is "evil, full of darkness, sin and corruption" can still be a revelation of God? The answer would probably be that the world in which God reveals Himself is the physical world while the world which is evil is a man-made world, in other words, human society.

Professor Chao's paper sets forth more fully and clearly than any other paper in the book the contrast between the Clementine and the Barthian conceptions of revelation and of the relation of Christianity to non-Christian religions. A careful reading of Dr. Kraemer's contribution and of Professor Chao's paper will give a good idea of the widely differing points of view which attracted so much attention at the Madras conference and which form the main theme of all the papers in this volume.

Two other chapters in this book—"The Christian Attitude to non-Christian Faith" by Dr. A. G. Hogg, formerly of Madras and "Between Hocking and Kraemer" by Professor W. M. Horton of Oberlin, Ohio, try to present a mediating position between Dr. Kraemer and Professor Chao. Dr. Hogg makes a distinction between "non-Christian Faith" and "non-Christian Faiths." He raises the question as to whether there cannot be in non-Christian religions a life "which although without Christ, is yet somehow a life hid in God?" He answers the question in the affirmative. He disagrees with Dr. Kraemer's position that non-Christian religions are exclusively the produce of a human religious consciousness for he thinks that in them is revealed a religious *faith* that can only have its source in God.

One would like to ask Dr. Hogg what he means by "religious faith" as apart from religious faiths. If he means that there is a common psychological attitude of faith in all religious experience, probably no one would take issue with him. The real distinction between religions, however, is in the objects toward which their faith is directed. If Dr. Kraemer is to be rightly understood, he means that in Christianity God has revealed Himself as the object of religious faith. It is the object of faith and not simply the psychological attitude of faith that makes the profound difference.

between Christianity and non-Christian religions and between Christian faith and non-Christian faith. Dr. Hogg seems to nullify his whole position when he admits that, in India for instance, religious faith is "all inevitably stained by the medium of monistic tendency through which it has to break." (p. 100) He says of the various ingredients that have entered into Hinduism that "they all have suffered impregnation with the dye of a monistic mysticism. And this dye has become so 'fixed' as to render it doubtful whether any strands of Hindu conceptual thought can be safely woven into the web of Indian formulation of Christian doctrine." (p. 101.) If this is true, then what point is there in making a distinction between religious faith and religious faiths? Dr. Hogg admits (p. 116) that "Christianity is unique because of the unique *content* of the revelation of which it is the apprehension and product and to which it bears witness." He says that all religions are a result of the revealing initiative of God. But if the distinctive thing about a religion is the content of its revelation and the content of say, Hinduism, on Dr. Hogg's admission is such that none of its conceptual thought can be used in an Indian formulation of Christian doctrine then what is the value of arguing for a revelation of God in non-Christian religious faith? Faith without content is meaningless. Dr. Hogg cites Mr. Gandhi as one who might well answer to Dr. Kraemer's description of a Christian so far as his attitude of faith is concerned but he admits that Gandhi is not a Christian and that "there can be no doubt of the fact that much of his thought is definitely non-Christian and that it is through Hindu forms of thought that he chiefly derives his spiritual nourishment." (p. 103) To contend that Gandhi's faith is due to God's revelation while all the content of that faith is non-Christian and Hindu would seem to make God's revelation meaningless, for a revelation to be a revelation must have some content and to say, as Dr. Hogg certainly would not, that in India the content of God's revelation would be Hinduism would be to embrace Theosophy.

Dr. Horton in his interesting paper entitled, "Between Hocking and Kraemer" describes his own mental pilgrimage between the view of religion of Professor Hocking and the Layman's Missionary Report and that of Dr. Kraemer and "The Christian Message in a Non-Christian World." In 1932, Dr. Horton followed Dr. Hocking around the Orient studying Oriental religions. He came to share Dr. Hocking's position that Christianity should unite with non-Christian religions in a fight against secularism rather than try to displace these religions. The rise of new pagan religions in Europe, however, made him realize the peril in any religious system that did not have Jesus Christ as its center of devotion. Dr. Horton seems to be answering Dr. Hogg when he raises the question, "How can there be real identity between two beliefs or moral precepts or devotional attitudes, however similar they look at the outset, if they are integral to two rival religious *systems*, organized about two different centers of reference?" (p. 141) "Yet," he continues, "it is a cardinal point of Christian faith that our supreme symbol of God, Jesus Christ, is no merely accidental symbol, to be altered at

will into another, but an essential symbol, the express image of the ineffable Reality to which it points." (Ibid.)

After Dr. Horton had come to this point in his thinking he travelled to Madras with Dr. Kraemer's book in his hand. This time he was studying missionary work. He came to realize that the task of the missionary is "not merely to improve and instruct the men and nations to whom he is sent, but to convert them," (p. 142) for, "he can help them to self-realization only through the pathway of self-surrender." (p. 143) As a result of his observations of missionary work; the reading of Kraemer's book and the discussions at Madras, there seemed to be a conflict between Dr. Horton's "Hocking-self" and his "Kraemer-self." He agreed with Dr. Kraemer that the Christian message is God's revelation in Christ and that "by this revelation all man-made religions—i.e., *all existing religious movements, including 'empirical Christianity,' . . . .* are to be judged and are actually being judged." (p. 145) But his Hocking-self objected to Kraemer's doctrine "that the great eastern faiths are to be interpreted, in the main, as various forms of self-deification, resulting from man's inveterate propensity to carry his drive for self-realization up to the transcendent level, until at last he claims partnership with the gods themselves." (p. 146.)

Dr. Horton finds a reconciliation between Hocking and Kraemer in Karl Barth's admission, in his contribution to the Baillie and Martin symposium on "Revelation," that apart from the only real revelation of God in Jesus Christ there were certain "tokens of revelation" which point us to the one Revelation. These "tokens of revelation" are, he suggests, what liberal Protestants mean by a progressive revelation.

Dr. Horton sums up his own position in these words, "I am for Barth and Kraemer when they insist that even the highest, mystical illumination may act as a bar instead of a gateway to the truth as it is in Christ, which is only to be reached through the lowly gateway of repentance; but I am against them when they use language that seems to deny that God's presence and power are effectively active in the heathen world. When their language is closely examined, it will be seen that they themselves admit this divine presence and power, under the name of 'tokens of revelation'." (p. 148.)

Professor H. H. Farmer, of Westminster College, Cambridge, England, in his paper entitled, "The Authority of the Faith" is the only writer who had the advantage of reading the other contributions before preparing his own. For that reason, his paper is probably the most valuable of the series since he is able to sum up the whole controversy. Dr. Farmer brings to bear on the problems raised by Dr. Kraemer's book and the discussions of the Madras Conference the full power of his logical and analytical mind as well as his theological training under the late Dr. John Oman. He says that there is no essential disagreement concerning the positive content of the Christian faith between the two points of view—that all would admit that they were "biblical realists." This may sound to some like a rather too general statement.

Dr. Farmer seeks to define more closely than Dr. Kraemer does the idea that Christianity is the *fulfillment* of non-Christian religions. He thinks that the word "fulfillment" as used by Dr. Kraemer (op. cit., p. 123) is capable of three different meanings. First, it may mean that the highest insights of the non-Christian faiths only need some "development, correction and supplementation in order to end in the essence of Christianity." This meaning, Dr. Farmer, along with Dr. Kraemer, absolutely rejects. The second meaning is that "the religious aspirations and longings of men which come to expression in the non-Christian faiths find their fulfillment, in the sense of satisfaction in Christ and in Christ alone." (p. 153) Although Dr. Kraemer admits that this is a proper use of the term yet he hesitates to use it with this meaning and advises against its use; (1) because Christ repudiates and negates the aspirations and longings as such, and (2) because "Christ fulfills human aspirations and expectations in an entirely unexpected way." (Ibid.) Dr. Farmer rightly holds that these two reasons are "obviously different" and may well be contradictory. It is evident that if Christ negates aspirations and expectations, he can not fulfill them but if he fulfills them in an unexpected way, he still fulfills them.

The third possible meaning of the term "fulfillment" as used by Dr. Kraemer has relation to the special way in which Christ fulfills God's promises and His preparatory doings. Since it has this special meaning, Dr. Kraemer thinks that the term should not be used in respect of the relation between Christianity and other faiths. Dr. Farmer thinks that Dr. Kraemer takes this position because he thinks it "improper to speak of God's preparatory doings *in any sense whatever* in the other religious faiths." (p. 156) This leads Dr. Farmer to consider Dr. Kraemer's general theory or interpretation of the religious life of mankind and here he finds that Dr. Kraemer apparently holds that "the religious life of mankind is essentially a product of man's own efforts to manage the world in such wise that his own self and his clamant needs are satisfied." (p. 157.) The main impression which Dr. Farmer receives from Dr. Kraemer is that "the driving force of man's religious life is self-affirmation and self-insurance." (p. 158.)

Dr. Farmer disagrees with this interpretation. He feels that it leaves out of account that sense of the "sacred" from which Dr. Farmer, following his great teacher, Dr. John Oman, thinks all true religion develops. Here Dr. Farmer would seem to agree with Dr. Hogg that there is a difference between religious faith and religious faiths and that there must be something of God in the former that there may not be in the latter.

Trying to understand Dr. Kraemer's attitude toward non-Christian religions, Dr. Farmer thinks that it is due to his theological presuppositions, especially to his conception of God's relationship to man as "one of absolute, sovereign will" which demands of man an attitude of "complete and unqualified submission and obedience" (160.) In this view of God, love "is almost wholly submerged in the idea of sovereignty." (Ibid.) If God's relation to man is thought of in terms of fatherly love rather than sovereign will then it is easier to

conceive of a place in the love for God's search for man and of his education of man even in low forms of religious life as well as of man's search for God than it is when God is thought of mainly in terms of sovereign will.

Turning to Dr. Kraemer's idea of "revelation," Dr. Farmer finds it frequently reserved "exclusively for God's unique and 'once-for-all' disclosure and giving of Himself to man in Christ." (p. 161) This is practically to identify Revelation and Incarnation and "all that prepares the way for it in Israel." (p. 162) If this is what everyone understands by revelation no harm is done but revelation has a much wider connotation to many people. To identify it with the Incarnation, of course, shuts out its application in any way to non-Christian religions and also seems to dub with some taint of disloyalty to Christ those who would apply the term in any way to non-Christian faith.

Dr. Farmer believes that revelation should have a wider connotation than Dr. Kraemer would allow it and, in general, his position would seem to be in harmony with that expressed by Professor Chao for he thinks "it possible to include under it both God's activity in non-Christian faiths and His final saving approach to mankind in the Incarnation," without so far as he can see, "reducing the utter, incommensurable uniqueness of the latter." (p. 163.)

Following Dr. Farmer's paper, there is a short statement presented to the Madras Conference by the chairman of the German delegation calling attention to "some vital principles of the Gospel, which must be emphasized in contrast with certain passages in the reports of some sections." (p. 169) These principles deal mainly with a more eschatological view of the coming of God's kingdom; a stronger emphasis upon the distinct orders which God has established and ordained from the beginning of history; i.e., sex, family, clan, nation with some form of government and races with their special gifts; an assertion that the human spirit in its groping for God "comes under the influence of demonic powers in making its own gods and its own attempts at self-redemption, (p. 170) so that turning to Christ involves not an evolutionary fulfillment but a radical breaking with the bonds of one's religious past, and finally, that the Church of Christ is an interim-body "between the times" whose duty it is to proclaim the Gospel and gather those whom God has forgiven into itself. While it must give sacrificial service to mankind yet "being between the times the Church has not to bring into force a social program for a renewed world order, or even a Christian state." (p. 171.)

What shall we say of this volume which seeks to interpret further the Findings of the Madras Conference as to the Faith by which the Church lives and the relation of the Christian to non-Christian religions?

First, we must express appreciation of these thoughtful and valuable papers which do indeed clarify the issues at stake even though they do not settle the problems involved. These eight papers together with the statement from the German delegation reveal the fact that there are grave differences in fundamental doctrines

of the Christian faith such as the nature of God, His purpose for the world and the nature and extent of His revelation, among Christian scholars and church groups. Dr. Kraemer says that regarding the problem of how to relate the Christian revelation and Christianity as a historical religion with the non-Christian religions, the amount of agreement and mutual understanding *in regard to this problem* reached at Tambaram was appallingly small. (p. 6) These papers, while they may increase understanding, do not reveal that there is much advance in agreement. It may be that they shall have "accomplished their purpose if they make the issues clearer and lead to a spirit of toleration between those who cannot see eye to eye on these questions.

Second, there is a feeling of disappointment, that, in a world in which we are faced with so many serious problems related to the "Authority of the Faith," this book should be almost wholly given up to one theological controversy which many will not regard as of outstanding importance in our present world crisis. It would seem that a theological issue raised by Dr. Kraemer's valuable book and by its discussion at Madras has tended unduly to focus the attention of those who attended the Conference on this one issue to the exclusion of other important issues which are touched on in the Findings of the Conference on "the Faith by which the Church lives" and which might well have received further elucidation and interpretation by at least some of the scholars who were asked to contribute to this volume. It can, perhaps be said in justification of the space given to this one problem in this volume, that the Madras Conference was primarily a missionary conference and that this problem of the relation of Christianity to non-Christian religions is the primary missionary problem of the present time. But there would probably be many who would not find such an answer sufficient and who will arise from the interesting task of reading these excellent papers still unsatisfied because the main problems related to the "Authority of the Faith" have not been dealt with.

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## The Growing Church\*

Review Article.

CARLETON LACY

**T**HE distinctive feature of the Madras Conference was the recognition of the Growing Church and its place in the world fellowship of the followers of Christ. Earlier statements of the purpose of missions usually gave prominence to the effort to establish or build in mission lands an indigenous Church. Madras recognized the success of this effort. Debates there and since have presented various views as to the *nature* of the Church, but there

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is no longer any question that there is a Church in many lands where a few years ago there was only a Christian mission. This Church is virile. It has a variety of forms. Its history in different lands is almost as varied as the countries to which it has gone and the denominations which have shared in its extension. Yet there is a unity in Christ and in the worldwide fellowship which is unique and strong.

The seven chapters and twenty-seven papers which comprise this volume are in no sense a survey of the world Church nor a total picture of what has been accomplished. This is a book of word pictures and of case studies. They may have been selected with a view to suggesting different aspects and tendencies. But there is no balance nor apparent studied effect. So there are omissions and probably unintended prejudicial statements. Such defects are as truly a part of the Church as of this book.

One feels that while the leaders of the Church are sincerely desirous of attaining Christian unity they are responsible for intensifying denominational and creedal divisions as the Church grows toward maturity. The most successful efforts to transcend sectarian differences have been achieved in the early years of the Church, before the missions have developed into Churches. Thereafter we find more effort toward interdenominational co-operation, more recognition of the unique contribution which each group may make toward the larger Church without losing its identity or individuality, and less readiness to merge into a larger whole that really obliterates historical distinctions. For example we read of the Church in Nyasaland that "it was agreed that no bonds of European denominations should be imposed on this young church, but that its polity should be left for the church itself to decide; and that its name should be simply 'The Church of Central Africa'." Soon, however, to avoid misunderstanding with the Anglicans there was added to that name the word "Presbyterian" in parenthesis, "on the understanding that the door was open for all to enter." Then a little later comes the conclusion, "There is a strong desire for union,..... At the same time the existence of different denominations constitutes no great difficulty.....it is felt that in essentials the church is one. But the sad tendency to schism in the African Church and the splitting up of small separatist bodies according to the whims of individual would-be leaders, is deeply deplored" (W. Y. Turner, p. 21). So again of Korea it is recorded, "Korea is unique in that from the beginning by far the larger part of the work has been done by two denominations, the Presbyterian and the Methodist. They divided the territory in 1905 by county lines and so have worked like one single church" (C. A. Clark, p. 151). But a little later a less idyllic admission describes the tendency; "In 1936, the Presbyterian Church, which was, in 1910, of about the same size as the Methodist, had grown to six times its size and asked for some readjustments of territory. When they were refused, it denounced the territorial divisions which had stood for thirty years. This is a matter of great sorrow, but as a practical fact, the former territorial arrangements have been altered in only half a dozen places by either party. The

smaller denominations largely disregard the two larger churches" (p. 153).

The tendency toward schisms where older denominational lines have been overcome, is sometimes an indication of growing strength and spiritual fervor, or perhaps rather of an adolescent stage in the development toward maturity. Dr. Abbott, writing of the Church in South Shantung, speaks of it as "definitely a revival church, and three outstanding movements of a revival nature, in which the Chinese led, have brought it to its present status. The first of these..... was a truly spiritual movement and resulted in nearly trebling the membership of the Church in a year..... The second significant revival came.....at a time of nationalistic sentiment. The Church could by no means escape the influence which showed itself in an indigenous revival of a pentacostal nature..... It spread rapidly, in spite of little encouragement from the missionaries and, in many instances, their open opposition..... The leadership passed from the clergy to the laymen and women..... congregations withdrew.....a new 'Spiritual Gifts Church' was organized and in one station half the membership was lost for the time being. The third movement was.....largely the work of one man, a Chinese pastor..... With it was a challenge to consecration of life to God, including money. The station churches of South Shantung became entirely self-supporting..... Another movement which, while not exactly of a revival nature, contributed considerably to the growth of the Church in certain directions was the part it took in the Fundamentalist controversy..... It had great effect upon the history of the Church and led it to continue its denominational character as a Presbyterian church while the rest of the Presbyterian Church was merged with the Church of Christ in China" (P. R. Abbott, pp. 238 ff).

One sometimes regrets that so much of the missionary's labor has had to be directed toward the building of a satisfactory church organization. What is said of Burma has been true of some other places; "chiefly the Karen were the go-getters and the missionaries were the organizers" (Thra Chit Maung, p. 218). Yet that organizational ability has not lacked spirituality and has done much to preserve the "living touch with other world communions" without which spiritual life is sure to wither. On the other hand it is too often assumed that the missionary is responsible for the "foreignism" which has frequently marred and hampered the growing church. As a matter of fact frequently it is the older national leaders who have clung to alien meaningless forms through which they were first introduced to the new church and more progress. We younger missionaries have had to wait patiently for a new generation of Christians to rise to positions of leadership in which they can, as the Karen have declared themselves ready to do, "put the best traditions of our people at the service of the whole country" and the whole Church, while bringing the best traditions of the Church to the service of all peoples. The growth of a Christian hymnology has been of deep spiritual blessing in many lands. Of the Church in South Iran it has been remarked, "The adoption of Persian art in the building of our churches and the substitution of Persian hymns

and music for translations and adaptations from the West are healthy indications of the development of a truly indigenous church. Through these hymns the church in Iran is giving real expression to its Christian faith" (W. J. Thompson, p. 65).

Perhaps the most disappointing revelation in these papers is the tendency of the growing Church to lose its objective viewpoint and its ability to criticize itself constructively. The older and stronger the Church becomes the more satisfied it appears to become with itself, the more convinced that history has justified the process and that flaws are merely incidental or accidental, by no means inherent. One of the most serious hindrances to rapid advance as the Church grows older is the difficulty so many leaders experience in holding up themselves and their work and their institutions at arm's length and studying them critically, dispassionately, honestly. That is what a great gathering such as the Madras Conference ought to help us to do. The "Findings" at the conclusion of the volume indicate that this is what the Conference did do (pp. 269 ff). It was probably too much to expect individual writers describing the growth of their own unit of the Church to do that very successfully. Yet even they have been sufficiently skilful in presenting their word pictures and case studies to aid us all in analyzing the work we are doing, in holding it up to certain tests, and in rejoicing at the marvellous progress under God that has been made by this growing Church.

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## In Remembrance

### EDWARD HARTMAN MUNSON

In the early morning of December 24th at Kunming Edward Hartman Munson suddenly but peacefully passed out of his life of love and service to the youth of China and entered the new doors of fuller life and higher service beyond. He left in the midst of the path of heroic duty. He was returning from the General Secretaries Conference of the YMCA at Chungking. Even though not in rugged health he chose tiring overland bus routes instead of easier ways by train and air because interior City Young Men's Christian Associations needed his visit and new opportunities off beaten tracks presented open doors. The physical strain was too much but the spiritual influence of this example and life will continue to bear fruit among the youth of China for years to come.

He was born in Cherokee, Iowa in 1887, graduated from Grinnell College in 1909 and served for a year and a half as student secretary of the Young Men's Christian Association in West Virginia. The rest of his life was given to the youth of China as a secretary of the Young Men's Christian Association. He came to China in 1910. Of his twenty-nine years of service in China, eighteen have been spent in the Foochow Association as student secretary from 1910 to 1911 and 1914 to 1917, and as general secretary from 1918 to 1930; two years, 1912 to 1913 in national student work, seven years, 1930 to 1936 as secretary for the South China region and the last two years as head of the City Division of the National Committee of the Y.M.C.A.'s of China.

This service is marked not only by length of years and variety of experience, but even more by its qualities of multiplying power and successful achievement. When he started his work in Foochow the YMCA was a small pioneer movement. When he left it was a well established flourishing institution with two branches and 1,635 members. He was the leading spirit over two and a half decades in the organizing of provincial and nation wide evangelistic campaigns for youth conducted by Dr. John R. Mott, Dr. Sherwood Eddy and others, and more recently was one of the prime movers in the development of the Youth and Religion Movement. Many choice souls have been born into the Kingdom thereby. He was active in the spread of the Y's Men's and Rotary Clubs throughout the country, particularly in Foochow, Hongkong and Kunming. As Secretary in charge of the City Division of the National Committee of the YMCA he was a large factor in realizing the rapid development of the Young Men's Christian Associations Emergency program in the interior of China and stabilizing its work in the occupied areas. He had an unusual combination of promotional drive and sound judgment which made him eagerly sought by many organizations. He served thus on the Student Relief Committee, the German Refugee Committee of the National Christian Council, the China Industrial Co-operatives and the Board of Trustees of the Foreign YMCA.

In spite of this heavy burden of administrative responsibility, he never neglected the personal contacts. Friends meant much to him and he to them. He inspired and helped many a youth to rise from poverty and obscurity to places of useful and even prominent service to society. On his last difficult trip to the interior every fellow traveller remarked how he always found an old friend who was glad to ease the way by arranging some special convenience in travel.

He passed on as he would have chosen in the midst of his work without a period of incapacity and with his face set to the next task. He knew his physical condition but when admonished to take things more easily he said: "With things to be done I cannot let up. I would rather burn out than rust out."

#### WILLIAM REGINALD MORSE,

B.A., LL.D., Acadia, M.D., C.M., McGill, F.A.C.A., F.R.G.S.

August, 30, 1874—November 11, 1939.

by

Leslie G. Kilborn, M.D., Ph.D., Dean of the College of Medicine and Dentistry, West China Union University.

The name of William Reginald Morse will be forever associated with medical education in West China. Of the four men who formed the first faculty of medicine in the West China Union University Reginald Morse was privileged to make the longest contribution, a contribution which lasted a full twenty-five years.

He was one of the pioneer spirits who, in the days of slow and difficult transportation, before the advent of the motor car, the airplane, or even the rickshaw, envisioned the establishment here in West China of a medical school. He was elected its dean in 1919 and director of a united College of Medicine and Dentistry in 1935. In 1938 he became director emeritus.

From the first he taught anatomy and surgery, specializing on orthopedic work. He was head of the department of anatomy, and this

department early took the lead in the college. It is noteworthy that the first medical book purchased by the university library was a textbook of anatomy. He built up an excellent anatomical museum into which he put a great deal of effort and also personal funds. His interest in anatomy was deep and real. He had his students constantly comparing findings, noting special peculiarities, and recording their results in detailed drawings. His enthusiasm was probably a factor in making Chengtu the first place in China in which human dissection was legally performed with the full knowledge and assistance of the municipal authorities.

It was a short step from anatomy to anthropology, and this step Dr. Morse took at an early period in his university career in West China. Beginning in 1916 ten trips of investigation were made into the West China borderlands, and from each journey he returned with numerous records of measurements upon various non-Chinese races. His contributions to physical anthropology were thus very considerable. He was one of the charter members of the West China Border Research Society, and was its first president.

Dr. Morse also possessed a keen sense of the importance of history in furnishing vital background to the science which he professed. Hence, we find him continually delving into the history of Chinese medicine and studying ancient Chinese conceptions of human structure and function. His office was constantly adorned with pictures of old Chinese anatomical charts and an artist was an indispensable member of his department, not only for the preparation of diagrams for student use, but also for the copying and enlarging of ancient Chinese charts depicting the passages for mysterious, and often mythical, humors or essences. He was selected by the editor of the *Clio Medica* series of books on medical history to contribute the volume on Chinese Medicine, and this book has been praised as one of the best in a very fine series.

His sense of historical importance also led him constantly to emphasize the steps in the development of our own institution, and in 1928 he published a book on the history of the medical faculty in the West China Union University. This he entitled "The Three Crosses in the Purple Mists," and the title indicates something of the romantic spirit which possessed Reginald Morse. He saw the golden cross of Christianity, the red cross of humanitarianism and the green cross of the medical profession united in a common cause here in these regions of purple mists; and that common cause was the creation of a medical profession which should go forth to relieve the ills and sufferings of humanity and at the same time be imbued with a Christian spirit of love and compassion.

To the promotion and development of medicine in West China Reginald Morse gave his heart, his strength and his mind. He won the love and respect of his colleagues, his friends and his students. He was sometimes misunderstood, and he sometimes misunderstood others, but often this was due to his impatience with what seemed to be less whole-hearted and single-minded devotion to our common cause. Frequently he was ahead of the rest of us in suggesting and trying to introduce new teaching methods, needed changes in the curriculum, or other innovations. Today we freely acknowledge all that our College owes to him, to his enthusiasm and his single-minded devotion. West China will always be the richer because of W. R. Morse's life and work here, and our College will long bear the impress of his personality. We, who worked with him feel very, very keenly the loss of a friend and a colleague.

## Correspondence

### Chinese Pastors for Java

23 Molenvliet West,  
Batavia, Java,  
Dutch East Indies,  
25th November, 1939.

The Editor,  
Chinese Recorder,  
Shanghai.

Dear Sir:-

I would be much obliged if you would make it known in China through the Chinese Recorder that two independent churches (Chung Hua Chi Tuh Chiao Hui) here are looking for an earnest and enthusiastic pastor each, of decidedly evangelical principles, who would serve Christ in Java. There are about one million Chinese in Java a slightly more than half of whom are Java born and the rest are China born. Besides spiritual qualities the requirements are ability to preach in English besides Mandarin, and

preferably also in one of the Southern dialects i.e. Amoy, Cantonese or Hakka. The call is for ministers who have thoroughly dedicated themselves as a living sacrifice unto the Lord and who are burning with the desire to save souls in addition to looking after their own congregation, who are willing to study the Malay language, which is the common language of the Java born Chinese population of Java, and finally who are willing to stay long in Java as spiritual leaders of the Church here.

Please address offers containing full details as regards personal creed, personal emphases, age, family, education etc. to Mr. Oon Teck Chew, 23 Molenvliet West, Batavia, Java, Netherlands East Indies.

Yours faithfully,  
Oon Teck Chew.

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## Our Book Table

**A BOOK OF WORSHIP FOR VILLAGE CHURCHES**, by Edward K. Ziegler. *Agricultural Missions Foundation, Inc. New York City, N. Y. 1939. Pp. 130. Paper binding. US\$0.25. (If ordered from the NCC of India, Nelson Square, Nagpur, C.P., 12 annas.)*

The Foreword to this valuable little book by a member of the Brethren Mission in India is written by Mr. John Reisner, formerly of China, now of the Agricultural Missions Foundation, who says:

"When I first saw it (i.e. this book) during my trip to India last winter I was immediately convinced of its great usefulness in other lands as well as India....We are re-printing 5000 copies of the earlier India edition."

The first reaction of the reviewer is a hearty endorsement of Mr. Reisner's judgment, and the earnest hope that it will soon be made available in Chinese.

The last half of the book is devoted to Orders of Worship and to Programs for special Christian Festivals and Special Occasions, such as

Christian Festivals:

Christmas

Easter

Whitsuntide (Pentecost, the Birthday of the Church,) etc.

**Special Days:**

Planting Festival  
 Festival of the First Fruits  
 Harvest Thanksgiving Service

**Special Occasions:**

Dedication of a Threshing Floor  
 Form of Service for Blessing a Well  
 Dedication of a Village Home  
 Dedication of Small Children  
*et al*

"But would services prepared for India villagers be suitable in other countries?"

The answer is, Yes, and the reason that the answer can be so decidedly in the affirmative is that the services are so largely in Scriptural language. "The Hebrews were predominantly a rural people," says the author in another connection, when he tells of their delight in festivals.

The first half of the book, the author tells us, is "the substance of courses of teaching given in the Rural Church School of the Church of the Brethren at Vyara and Bulsar over a period of four years." Excellent teaching it is, too. He shares in the modern awakening to the need of beauty and dignity of ritual. Dr. Niebuhr in an editorial (*Radical Religion*, Winter 1937) on Worship says: "There is a crying need for liturgical reform in American Protestantism....The old spontaneity having departed from the evangelical churches, the prayers which once expressed a tumultuous religious passion have degenerated into chatty conversations with God....The same cliches appear again and again in every prayer. "Bless each and every one of us." "We thank thee for the opportunity of worshipping thee this morning." "Bless the speaker....and endow him with a message from on high" and countless other stereotyped phrases are repeated ad nauseam. Scriptural language and liturgical form are completely absent from the prayers. They are not absent from the prayers in these services. "Bidding prayers" are one feature that have met with a real response from the Indian congregations. An example is Joel 2:23.

"Be glad, then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain moderately and he causeth to come down for you the rain, the former rain, and the latter rain, in the first month." (Planting Festival, P. 100.)

There are chapters dealing with What Happens When We Worship, Materials of Worship and their Use; How to Plan a Worship Program, the Church Year and finally, Creating the Atmospheres of Worship. Most of the material, as we have already said, is excellent. The bibliography indicates that Mr. Ziegler is conversant with most of the important modern books on worship. Periodicals are also listed, but the Journal of the Religious Education Association is not among them. Had he delved back into the archives of that journal and read Dr. Hugh Hartshorne's article, "Re-thinking the Function of Worship," (Religious Education, Vol. 23, Nov. 1928), the parts of chapters two and four that deal with the pattern of worship would have been greatly enriched,—and clarified. There is only an attempted analysis of what happens to the worshipper. The corresponding analysis, that is, of worship from the administrative point of view, is lacking,—except in so far as it may be deducted from the former. The analysis of what happens to the worshipper, too,—the psychological steps—are simplified by Dr. Hartshorne into these five:

- (1) The immediate situation from which the worshipper comes
- (2) The vision of the ideal as over against the actual
- (3) The consequent sense of strain
- (4) The surrender
- (5) The resulting peace

The steps in the arrangement of the service from the administrative standpoint, Dr. Hartshorne says, are (1) The unifying of the congregation through "Bidding Prayers," hymns, confessions, etc. (2) The presentation of the theme for worship through hymn, Scripture, sermon etc. (3) Opportunity for expression of the emotions aroused by the service, as affirmation through hymn, or through offering and prayer (Why will some churches put the offering in the earlier part of the service? The time for expression has not yet arrived! Perhaps the congregation prefers to give before the service has had time to affect them!)

The chapter on the Church Year is excellent. The importance of a Church calendar to the teaching program of the Church is recognized: The value of Church and Rural festivals in motivating the teaching work of the church is stressed. In speaking of the Church festivals, the author says: "As a means of focussing the attention of the Christians, and giving them a sense of continuity with the rich historical past of the Church, and making real to them the historicity of the Christ, they are almost indispensable." Of the rural life festivals, he says they "meet a deep human need," and goes on to show how truly the farmer is cooperating with God.

A glossary of the Indian terms should be included in the next edition of this book. Alice Gregg.

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C. T. STUDD ATHLETE AND PIONEER by Norman P. Grubb. *Third American Print*,  
Price \$1.25, Zondervan Publishing House, Grand Rapids, Michigan.

Commencing with a Foreword by Alfred W. Ruscoe of the "World-wide Evangelization Crusade" Charlotte N. C., U.S.A. and followed by one by Alfred B. Buxton, C. T. Studd's co-pioneer in the heart of Africa, the author traces the life of C. T. Studd from his boyhood days till his death in Central Africa on July 16th 1931.

**The Athlete.**—C. T.'s father was a wealthy retired planter, very fond of horses and horse racing but on coming in contact with D. L. Moody got converted and from that day became an earnest soul winner. He had the joy of leading his three sons, while still at Eton College, to Christ. The three brothers became well known cricketers, especially C. T. From Eton College he went to Cambridge University and there became the famous "All England Cricketer." His Cambridge career has been described as one long blaze of cricketing glory.

A crisis took place in his life at Cambridge. Hearing of the need of earnest workers to preach the gospel in China, he became one of the famous Cambridge Seven who volunteered for work in connection with the China Inland Mission.

**The Pioneer in China.**—From page 56 to page 104 the arrival and life in China is vividly described; journey inland, perils, hardships, courtship and marriage, the giving away of a fortune, and after ten years of pioneering in North and West China the return to England with his wife and four girls.

**U. S. A.**—In 1896 C. T. was invited to America where he remained for eighteen months. The Student Volunteer Movement had met with

remarkable results, which movement was an outcome of the Cambridge Seven going to China.

**India.**—From 1900 to 1906 Mr. Studd was in India as pastor of the Union Church at Ootacamund South India. Mr. Studd from the time of his conversion had felt a responsibility upon the family to take the gospel to India. It had been his father's dying wish. Before leaving India he had the joy of baptizing his four daughters.

**Africa.**—The greatest venture of all—China, then India, and now the heart of Africa. The story is well told of how when he was in Liverpool in 1908 he saw a strangely worded poster that caught both his attention and tickled his sense of humour—“*Cannibals Want Missionaries.*” He went inside to see who could have put up such a notice. In that meeting God called C. T. to the great work of his life. He sailed on December 15th 1910 for Central Africa and accomplished great things for God up till the time of his death in 1931.

His going to Africa was the beginning of The Worldwide Evangelization Crusade, an account of which is found at the end of the book which concludes with “*God Enabling Us, We Go On!*”

The book makes fascinating reading from beginning to end and should be read by all, especially young Christian students. It will be a valuable asset in the library of all Christian workers. F.J.H.

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**REINHOLD NIEBUHR.** *An introduction to His Thought*, by David M. Paton. A Study Outline of 44 pages. Student Christian Movement, 58 Bloomsbury Sq., London, W.C.1 Price Sixpence.

The Introductory Note to this pamphlet explains that, as Niebuhr “thinks in German and writes in English, his style is difficult, even unintelligible, till one is used to it, and thereafter rather effective.”

There are eight sections, each followed by “Discussion Questions” and “References.” The first three take up “Barth and Barthianism,” “Marx and Marxism” and “Liberalism,” which account for the three strands in Niebuhr’s thought. The fourth is “The Theology of Tension” which shows how these three are held together in his thought. “Niebuhr is a Barthian, a Marxist and a Liberal; and he is none of these things. That is why he is worth reading.”

The last four sections take up: “The Prophetic Interpretation of history”; “The Idea of Sin”; “The Ethics of Jesus”; “The Christian Political Strategy.”

To the Niebuhr enthusiast the pamphlet is sheer joy. To the uninitiate, it may seem nonsense. “To the Greeks foolishness”—! The Greeks were not stupid,—very far from it!—but they lacked in their culture the concepts upon which Paul’s preaching was based. Similarly, folk brought up in the Liberal thought of our time find Niebuhr’s language and thought processes strange,—very strange.

In contrast to the Liberal view that holds that most people are good and decent, and that sin is for the most part due to ignorance, and that education will solve our problems,—against these and all similar “liberal illusions,” Niebuhr leads you into a vision of such absolute Holiness of God that ever after you are conscious of the corruption of sin in every aspect of life, and only feel worthy to echo the prayer of the Publican: “God be merciful to me, a sinner.” Gloomy? Not at all, for God is all-merciful and all-forgiving as He is All-holy. “Why call ye me good?” asked Jesus. It is not gloomy to recognize fact. And then, too, along

with this deep sense of the All-holiness of God and the sin that is mixed with our highest motives, there is the exuberance of joy in the deep truth emphasized in the first pages of Genesis: When God looks at His Creation and pronounces it *good!* "For 'prophetic Christianity' is insistent that man is a child of God; that is to say that there is enough goodness in him on which to base some kind of just society." (Page 19).

For any group with at least one of Niebuhr's disciples, it will prove a stimulating adventure to secure this little "Study Outline" and try to find out why Niebuhr is the one American theologian who has the ear of our Christian brethren across the Atlantic. Alice Gregg.

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**THE HOUR AND ITS NEED**, by William Paton, D.D. London: Edinburgh House Press, Oct. 1939, pp 75 Price 1/-

The author of this little book for the times is known to all readers of the Chinese Recorder. As one of the secretaries of the International Missionary Council and editor of the International Review of Missions, he has for years been helping to lead the thinking of the missionary enterprise, from Jerusalem 1928 to Madras 1938. Now as part time secretary also of the World Council of Churches, he is helping us to understand the significance of what happened at Madras and how we must face these momentous days.

The four short chapters deal with the fact of a worldwide Church, with its work, with Christian missions and a better International Order, and with the missionary enterprise of the Home Church. They are thoughtful, enlivened by humour, vigorous and stimulating.

There are constant references to the Church in China, a land which Dr. Paton visited four years ago and to which his eldest son, has just come for missionary service. In company with many others he has been impressed by the spirit of the Chinese churches, their vigour and enterprise in evangelism and their attitude towards the enemy. "Our task in this war is to try to rise to the level of the Chinese Christians" he quotes a friend as saying. Our Chinese colleagues have set us—and themselves—a very high standard to live up to. Now Christians in Britain and Germany are passing through the fire of testing. A moving letter is quoted from a German colleague, which ends, "And now we have to go the way into darkness....we are not alone....I shall remain a man of the Christian Mission in spite of all that will come upon us....The Lord lead us on His way and protect us in His grace."

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**WAR TIME PAMPHLETS**: No. 1. *Should Missions Go On*, by Basil Mathews; No. 2 *Chinese Christians Face Their War*, by Stanley H. Dixon. London: Edinburgh House Press, 1939, pp. 21 and 22. Price 3d. each.

We heartily welcome this attempt of the United Council of Missionary Education in Great Britain to produce a series of papers for war-time that will put the case for the world wide service of the Church and demonstrate its relevance and necessity in these days. They are well printed and attractive. The style is popular, concrete and readable. Basil Mathews covers the general ground. Stanley Dixon applies the argument to a particular case. Many of his illustrations are drawn from the pages of the Chinese Recorder and the Bulletins of the N.C.C.

Both writers point out that the modern Protestant missionary movement began, not in peace time but in war, when Europe was standing up to the dictator Napoleon. Both point out that the growth of the

Church since 1900 is greater than in any similar length of time in Christian history. The number of Communicants in Africa and Latin America has trebled in the last 13 years. In India, China and Japan it has nearly doubled in the last 10 years. The figures given for China are, 6 in 1842; 85,000 in 1900; 178,000 in 1906; 366,524 in 1920; and 536,089 in 1935. The point is, we need not be discouraged, the spirit of God is at work, the world-wide tide is flowing. But God expects that every Christian will do his duty.

These pamphlets are good material to put into the hands of certain friends at home. It could be done by a letter to our Mission House enclosing addresses.

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**INTERNATIONAL REVIEW OF MISSIONS**, October 1939.

Among the many fine things in this number, three articles are of special interest to readers in China. Dr. Georgia Harkness writes illuminatingly on "The Theological Basis of the Missionary Message," suggesting what are fundamental elements in oecumenical theology; Rev. H. H. Riggs presents his view of "The Missionary Message for Our Day;" and Dr. M. S. Bates contributes a paper on "The Oecumenical Movement and the National State," quoting extensively from the Oxford Conference and Tambaram Conference Reports in discussing the oecumenical approach, and Christian standards and State loyalties. These three articles should be read and discussed by many Christian workers in China, as they present important ideas in a stimulating manner.

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**WORLD DOMINION**, Vol. XVII, No. 4, October, 1939. *Published by World Dominion Press, London and New York.*

The editorial in this number notes that there are to be some changes in this magazine. A magazine of the Mildmay Movement called THE WORLD TODAY is to be amalgamated with World Dominion which will be issued bi-monthly and published at the reduced price of 6d. per issue. Although in future various features of Christian work throughout the world are to be presented there is now to be a stronger emphasis upon evangelization and the need in so-called Christian lands. In this issue there is an article entitled "Windows on Peking" by James P. Leynse. There is also a most interesting description of "Medical Evangelism in War Time" by Dr. W. S. Flowers whose hospital was damaged by bombing on December 24, 1937.

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**FRIENDSHIP CALENDAR**, 1940. 1/- Livingstone Press, London.

— This fine calendar published by the London Missionary Society has twelve interesting pictures and inspiring quotations. Altogether it is a very artistic production.

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## Educational News

### Urgent Need for Solving Teachers' Problems in Christian Middle Schools

Christian schools with their unified spirit and policy have achieved a great contribution to the community and the nation.

This eminent fact has been well known to all. Henceforth Christian schools are responsible for a still greater contribution to China in the post-war period by continuing to proceed rapidly along the path of reconstruction. Nevertheless, there are two problems confronting us with regard to the fulfillment of this responsibility, viz: finance and teachers.

With the distinguishing principles such as sound and thorough work, unified policy and the whole-hearted spirit existing in Christian schools, the result of education for service to the community and the nation would undoubtedly be twofold if only sufficient funds and efficient teachers could be secured. But at this time when contributions from abroad are decreasing year by year, and the school fees have been increased to the limit, while the government has all along taken an indifferent or disinterested attitude toward Christian schools, it seems very vague to hope for finding a financial way out. Therefore, we must see whether we may find it accessible by way of first solving teachers' problems.

There are three essential elements in education—teachers, students and material for teaching. Teachers are of vital importance to the success of education, especially to the success of Christian schools, because besides furnishing the students with ordinary academic learning, Christian schools emphasize on the spiritual development and moulding. This kind of spiritual moulding cannot be achieved by any other means but by the good examples set by teachers in their daily life, developing and guiding the students.

Today, on account of financial difficulties in Christian schools, the teachers would naturally be affected. Not only those qualified

and efficient teachers already working in schools are not willing to live on a next to starvation salary, and would seek better positions elsewhere, but also those who have just graduated from schools having keen interest in Christian educational enterprises, would be discouraged. Under these circumstances, it seems difficult, if not impossible, to solve the teachers' problems but there are reasons that Christian schools must find means to do so:

1. Comparatively, Christian school students are ambitious and promising youths. They are from upper middle class families whose elders are comparatively of better understanding so that they are willing to send their youngsters to Christian schools. This certainly is not an accidental thing, because firstly, Christian school teachers are good in character and efficient in knowledge, and with a fixed scheme, a unified policy and a whole hearted spirit, the standard of education in Christian schools would naturally be higher than in the ever changing schools, both in their policy and teachers. Secondly, since Christian schools stress on spiritual training, they are, of course, more sound and thorough in discipline. Thirdly, Christian schools are not involved in politics so they are appreciated by those plain and intelligent youth and their elders. On the whole, the most important focus that helps to accomplish the distinguished position of Christian schools in the community is teachers. For this reason, although Christian schools are under the heavy financial pressure and strain, they must adopt means to solve the teachers' problems.

2. In fact, education is a government affair. Since Christian schools have been registered with the government and are under its supervision, they should be considered to be representing the

government to cultivate and train its nationals. Hence without question, Christian schools should receive government subsidy. Since the government authorities require Christian schools to register and are taking strict supervision over them they should no longer have any prejudice or disinterested attitude toward Christian schools. Moreover, in the past, Christian schools have rendered conspicuous contributions to the country and in the future, they will have to perform the limitless responsibilities towards reconstructional and revival work of the country. At the same time, there are two arguments relating to the Christian schools getting grants from the government. The one is that government subsidized schools are judged purely by their educational standard. If Christian school teachers are not qualified and efficient, naturally the grants would be difficult to obtain. On the other hand, the Christian schools are afraid that after receiving grants from the government they would be involved in politics, thus interfering with the school administration and shaking the school foundation. Nevertheless, the possibility of such happening would only be found in schools having poor administration, inefficient teachers and lack of cooperation. If administration and cooperation can be successful, is there any other means besides the solving of teachers' problems?

According to some, it is essential to solve the financial problems before adjusting teachers' problems. But from the above reasons, it is evident that Christian school must first adjust teachers' problems before they can be successful.

Henceforth how can teachers' problems of Christian schools be adjusted satisfactorily?

**(a) Selecting good teachers**

In selecting teachers for Christian schools the standard should be based upon the following three points: good and sound academic learning as foundation, integral personality devoted in the spirit of Christ, rich in the conception of rendering services to the community, especially to the Christian schools. Teachers possessing these standard qualifications are not easy to find, so instead of waiting for them to come and ask for work, school authorities should try to find them. In addition, Christian schools should adopt means to train and cultivate youth according to their own special conditions as finding such good teachers is often difficult especially in time of need. After securing good teachers not only will the school atmosphere be improved but also the academic efficiency will be increased as well as its administrative and educational expenditure may be reduced to a certain extent.

**(b) Teachers' livelihood must be protected.**

Today the one anxiety of Christian school teachers is none other than the feeling of non-protection of their livelihood. According to the salaries of middle school teachers in Szechwan about \$50 per month is the average pay for a teacher with university education. This is hardly sufficient to support a family of five persons—husband, wife and three children—not to speak of saving, education fees for children, occasional medical fees, advanced study funds and retirement money etc.—all of which would have to be expected from heaven! Under these circumstances, it is impossible to expect teachers to exert their whole strength and energy for the school. Therefore, besides the \$50 salary, the various schools must endeavour to find means to provide for children's education

fees, medical fees, advanced study funds and pension. But under the present financial condition, how can we attain such aims? Hence these cannot be done by any way but through the channel of social economy or group economy. Group insurance and collective saving are the two possible methods. This kind of group business can best be attempted by all the Christian schools in Szechwan as a unit. At present there are 24 Christian schools in Szechwan which have registered with the government and whose academic standard is high. Taking the average of 15 persons in each school there will be about 400 persons. This number is not big and yet not small, just suitable for an initial experiment.

**(c) Teachers' learning must continue to improve.**

Teachers having the qualification (a) above should be given permanent positions. Having the treatment (b) above the teachers should serve the school and the students devotedly and wholeheartedly without thinking of a change. Thus the school foundation would be firm and the financial difficulties might be overcome: firstly, a high standard of administration may be attained and the aim for financial economy may be reached; secondly, effective and good management may be obtained, good methods of teaching may be ex-

ercised and the enrolment may be increased without affecting the school spirit and the standard of learning; thirdly, the academic standard of the school will of course be high and government grants may be secured. But one fact should be remembered—schools are not homes for the aged. If the learning of teachers is not improving with time, then what are schools if they are not homes for the aged? Hence the various schools must make satisfactory preparations for teachers' advanced study. Ordinarily, if a teacher serves for 5 to 7 years without taking any advanced study, he will be falling back in his learning and this will affect his standard of teaching. Therefore a teacher, after having served such a period of years, must be given the opportunity to take advanced study.

Those who are charged with the responsibility of administering the Christian schools in Szechwan as well as in the whole country are not unmindful of the above points. The writer only writes briefly of what he has seen to discuss with colleagues. If colleagues of various schools could put down on paper their opinions and send them to be published in this magazine it would be greatly appreciated. P. T. Yuan. (Translated from The China Christian Educational Quarterly, September, 1939).

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## The Present Situation

### CHRISTIAN SPIRITUAL MOBILIZATION CAMPAIGN IN SHENG KUNG HUI DIOCESE UNDER AUSPICES OF SZECHUAN CHRISTIAN COUNCIL

Reported by Luther Shao

In the response of the Church to the nation's call for Spiritual Mobilization, the first series of campaigns sponsored by the Szechuan Christian Council were held in three cities of the Sheng Kung Hui Diocese of Western Szechuan,—Tehyang, Mienchu, and Miényang, October 10 to November 6, 1939. The members of the team were as follows:

The Right Rev. Bishop C. T. Sung, of Diocese of Western Szechuan.

Mr. T. H. Sun, secretary of National Christian Council.

Miss T. C. Kuan, secretary of National Christian Council.

Dr. Luther Shao, West China secretary of National Committee for Christian Religious Education.

Mr. Pao Wen Nien, general secretary of Szechuan Christian Education Association.

Miss Mabel Nowlin, secretary of National Christian Council and of Szechuan Christian Council.

Captain S. W. Sherwood, C.M.S. Mission, Wei-ch'eng, Szechuan.

### I. Origin of Christian Spiritual Mobilization Movement.

On March 12, 1939 the Chinese Government leaders authorized the Spiritual Mobilization Movement, calling upon all organizations in the nation to participate. "They realize that spiritual forces are even more important than the roads, factories or armies. If the people are spiritually bankrupt, they cannot carry on the task of resistance and reconstruction."

When Dr. W. Y. Chen, General Secretary of the National Christian Council visited Chengtu, he presented Spiritual Mobilization when he met with Szechuan church leaders in the Church of Christ, Sse Sheng Sse, July 14, 1939. A committee made up of representative of the various denominations was appointed to make plans for the Church's response to the call for Spiritual Mobilization. After several meetings of the committee, it was agreed to have campaigns for the east half of the province arranged for by a committee in Chungking, for those of the west half of the province by a Chengtu committee. The Szechuan Christian Council voted that the campaigns in the west half of the province be carried on from October through May in the denominational fields in the following order: Sheng Kung Hui, Methodist Episcopal, Friends, Baptist and Church of Christ.

### II. Objectives.

1. To build up the spiritual lives of church members.
2. To lead others to become Christians.
3. To train for Christian service in winning others and in the work of Spiritual Mobilization at this time of reconstruction.

### III. Procedure.

The members of the team met many times for making plans for the campaign, and for a Retreat just before starting out on the first campaign. On October 10 Mr. Pao Wen Nien and Luther Shao left for Tehyang. October 12-17 were spent in preparation, October 18-22 in the meetings. Four days preceding the meetings in Mienchu and in Mienyang were spent by Mr. Pao and local church leaders in preparation followed by meetings in Mien-chu Oct. 25-29, in Mienyang November 3-7.

### IV. Content of the Meetings.

(1) Songs—In addition to the government Spiritual Mobilization song, and the Christian Mobilization song (written by the Rev. Newton Tsiang), ten hymns had been chosen by the team from Hymns of Universal Praise, the YMCA hymnal and "Songs of the People." Aside from the Mobilization songs, the most popular ones were "Character Will Save the Nation" (from YMCA hymnal) and "Arise, be Free ye Slaves of Sin" (No. 332 in Hymns of Universal Praise). The hymns were

learned during the period of preparation. The help of Capt. S. W. Sherwood, who accompanied the singing with his cornet, was invaluable to the meetings.

(2) Prayer—In each city, from the beginning of the preparation meetings throughout, the church leaders, members and team met each morning for prayer led by different ones of the group. In addition to prayer for the campaign, the needs of the local church and of the nation were made subjects of prayer.

(3) Posters—In each city posters were put up inside and outside the church. At the top of each was the symbol of the campaign—against the background of a blue cross the white star of the Chinese national flag, representing the re-building of the nation on the principles of the Cross. Church members who were good writers wrote the slogans on the posters. These were slogans chosen from those used in the government and Bible verses suitable for such use.

(4) Visitation—Bishop Sung, the team members and local church leaders called upon church members, Hsien and District and Party headquarters. Cooperative officials, government school authorities explaining the purpose of the campaign and inviting their cooperation.

(5) Announcement of the meetings—In addition to announcements posted throughout the city, the Town Crier went through the streets an hour or two before each meeting sounding his gong and calling attention to the meeting soon to begin. In Mienchu the Hsien-chang volunteered to have this done, and gave the order.

(6) Public Meeting—The meetings in Tehyang and Mienchu were held each evening at 6 P.M., in Mienyang at 4:30. Subjects of addresses and speakers were:

Spiritual Mobilization in Reference to the National Program of Defense and Reconstruction—Mr. Pao Wen Nien.

Spiritual Mobilization and Individual Regeneration—Mr. T. H. Sun.

Spiritual Mobilization and Re-building the Home—Miss T. C. Kuan in Tehyang and Mienchu, Bishop Sung in Mienyang.

Christianity and Spiritual Mobilization Movement—Dr. Luther Shao.

In each city the Sunday morning church service was a Spiritual Mobilization service. In Tehyang and Mienchu Miss Kuan spoke on "Christianity and the Regeneration of the People;" in Mienyang T. H. Sun spoke on "The Spirit of the Religion of Jesus."

(7) Children's Meetings—At the same time as the adult meetings, children's meetings were held in another part of the church compound, under the direction of Miss Nowlin and local church leaders. There were songs, games, Bible and other character building stories used.

(8) Lay Training—In Tehyang and Mienchu the mornings were spent in lay training but since Mienyang had had a lay training institute recently, this was not in their program. In Mienchu 17 local church members and 20 from outlying churches took the training. There were general discussions on lay training and division into groups of those interested in work for children, women and men.

(9) Special meetings for women—Homes Week was observed in the afternoon meetings at Tehyang and Mienchu, with addresses and discussion of home problems and sale of books to be used in Homes work. Miss Kuan and Miss Nowlin conducted these meetings.

(10) Other meetings—Members of the team addressed the church schools, held meetings in the mission hospital at Mienchu, spoke in

government primary and middle schools and in People's Education meetings. In Mienchu they spoke in every government school in the city. Although their subjects varied, they all presented the Christian implications in the Spiritual Mobilization Movement.

(11) Evening Prayer—After the meeting each evening the team and local church leaders met to discuss the meetings of the day, to plan and pray for the work of the next day.

(12) Tea for local gentry—In Tehyang and Mienchu a Tea was given by the mission for those in positions of authority in the hsien and district government and educational work. This gave a pleasant opportunity to meet them in a friendly way and to let them know the purpose of the meetings.

(13) Exhibit of books and pictures—The ricksha load of books and pictures were sold, and many orders taken for the other books of which there were only samples. About one hundred samples of C.L.S. and YMCA books were exhibited.

(14) Follow-up Work—At the closing meeting in each place, an opportunity was given people to sign cards giving their name and address, in case they desired to study further about what it means to be a Christian. In Tehyang 27 signed such cards, in Mienchu 15 and in Mienyang 22. They stayed after the service, when T. H. Sun spoke briefly on "What it means to be a Christian" and the class for their further study was organized by the local church leaders.

Each place decided to observe the first Sunday of each month with Spiritual Mobilization service, taking up various phases of it. The government has designated the first of each month as the time when the government officials shall hold a Spiritual Mobilization meeting, so the first Sunday of the month seemed a suitable time for the church's observance.

The team also planned with the local church leaders in regard to follow-up work in the outlying churches.

(15) Closing Fellowship meeting—The closing meeting of team, church members and leaders was one of prayer, singing and fellowship.

(16) Personal impressions—From our experience in these three cities, we feel that this movement should be promoted not only throughout Szechuan but through all of free China. Although we found there was much to be learned, still thanks to the leading of God and the assistance of local leaders, we believe that there were results achieved in each place, such as.

(a) Contribution to war work and reconstruction.

Even since the outbreak of the war the Christian forces both at the front and behind the lines have undertaken an immense amount of service work. Since the government is promoting Spiritual Mobilization, it gives the Church an unusual opportunity to promote this movement, to build up the spirit of the people and to increase the earnestness with which the war of resistance and reconstruction is carried on.

(b) Revival of spiritual life inside the church, and stirring up those outside the church.

Several years ago the NCC promoted the Five Year Movement whose slogan was, "Revive Thy Church, beginning with me." At the beginning of the war the NCC promoted the Forward Movement. Although the names are different, the work is the same. If now within the church we can promote the Spiritual Mobilization Movement, the inner life of

the church will not only be revived, but also the spirit of service for others will be strengthened. In each place we emphasized the need for every student and church member taking his responsibility for expressing the Christian spirit through service for others, and for promoting the Movement in other places and waking up the people who now seem to be asleep until they, too, shall be helping.

(c) The Motive force of the Movement.

The Movement did not depend upon posters, slogans, tracts or the holding of public meetings. These were all necessary, but were all externals. The real work of Spiritual Mobilization deals with the personal qualities of honesty, sincerity, courage, spirit of service and sacrifice. To mobilize spiritual forces we must have spiritual power, and these must be alive. These spiritual forces must be organized into a moral force for the transformation of society and of the nation. We are convinced that the Source of such spiritual power is in God, hence the Christian message of faith in and working together with God is one for such a Movement. The Christian message of Jesus Christ is one which can produce results in spiritual mobilization.

(d) Bringing together the leaders of Church and of Community.

The Movement is a good way to bring Church and Community leaders together for mutual acquaintance and for working together. Not only during the period of the meetings but in the continuing program of work they will come to know each other and to work together for the rebuilding of the nation.

(e) Practical lay training.

Not only has the team been concerned with the work of the church in the community, but also in improving the quality of the work within the church, by giving some training to those engaged in work for children, youth, adults and homes. The team tried to emphasize the importance of such work and to give help in methods for doing it. There is need for enlisting volunteer workers and training them for service, in the church.

(f) A New Form of Evangelism Suited to the Times.

Although methods of evangelism are many, the most successful ones are those which take into account the circumstances of the time in which people are living. Jesus in His preaching made His message meet the definite needs of the people in his audience. The Christian Movement through the ages has had a message for the contemporary time in which the preaching has been done. We feel that God has a message for present-day China, and feel that this Spiritual Mobilization Movement is one way in which His message can be given with power.

(17) Conclusion—On November 19, the morning service in St. John's Church of the Sheng Kung Hui in Chengtu was one of reporting upon these meetings in the diocese. There were three members of the team who were introduced by Bishop Sung, after which the report was given by Luther Shao.

On November 21 the team met with Bishop Sung in his home, for an evaluation of the campaign. Following a period of worship led by Miss Kuan in the Bishop's family chapel, we had a thorough discussion of the content and methods, and how they could be improved in the next campaign. We are now preparing for the campaigns in other denominational fields. We hope that a member of the team may present at the annual conference or synod of each one, the extension of the Movement throughout the churches. We welcome suggestions as to

the best way of carrying it to each church in the province. Please send your suggestions to Miss Mabel Nowlin, Shanksikai, Chengtu.

We express our thanks to God for His guidance, to Bishop Sung for his helpful leadership and to the church leaders in the three cities for their loyal assistance in bringing about the results of the campaign as evidenced in faith in God and in participation in building His Church.

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## Work and Workers

**Frontiers in the Orient:**—In the deep jungle lands where Burma and China meet lies the valley of Mong Mao, the covenant meeting place for all the wild head-hunting Wa tribes. Until last year no white women were allowed to enter the Wa States where the Lahus, known for their fierce warlikeness, also live. Not long ago the Mong Mao chief asked our mission to send preachers to the valley. Through the work of two Wa Christians 578 have already been baptized. Within the year in this great virgin field 849 have become new Christians and thousands are waiting for the coming of the gospel message.—Woman's American Baptist Foreign Mission Society. (Christian World Facts, Autumn, 1939).

**Cooperatives:**—“To date, eight cooperatives have been organized: six in and around Tali, one near Hsiakwan, and one in Hsichow where Central China College, supported by American and British missionary bodies and refugeeing from Wuchang, Hupeh, is now located. There are 66 members of these cooperatives, and they in turn support 271 men, women, and children. The cooperatives which are already producing goods are a cotton mill, a flour mill, a leather tannery, a shoe shop, and a trunk-making establishment. A second cotton mill, a cloth-dyeing establishment, and a cooperative making children's clothes are about to begin work. Many of these workers had been unemployed for several years, and

all of them were short of capital so that their livelihood was threatened and they could not produce goods just when their country needs them most desperately. The cooperative movement supplies capital for machinery, raw materials, and food for the workers until they get on their feet. It also advises on new processes, helps the workers organize in a democratic fashion, and guarantees fundamental social services such as medical care, primary school education, and healthy working conditions in the factories.” (District of Hankow The Newsletter, October-November 1939).

**Diocesan Union Middle School:**—The Diocesan Union Middle School now situated at Chennan, Yunnan, is subjected to far more hardships than we here can easily picture or imagine. Fleas and flies in September made life miserable, but now rats (we do have those) and lack of furniture bring many a discomfort of mind and body. The students are still sleeping on the floor. One carpenter only is available, though the country for miles around has been searched to find others.

They have gone off to harvest their crops or to work on the railroad. The only mason in Chennan is fast going blind. Desks, tables, stools, beds, stairs, floors and ceilings yet to be done and one carpenter at work and he takes one or two days to make a stool! A tin of oil now costs \$60, so oil for the lamps of Chinese students has long since

been given up. Instead each student is now responsible for his or her own lighting arrangement. A Chinese plant that looks like macaroni is dipped in vegetable oil which reposes in some sort of earthen vessel and this when lighted gives a flame like a candle's and about as bright, but it is necessary to be practically on top of it to see anything.

On the tenth of October, the Dramatic Club put on a long and elaborate patriotic play. A new stage and scenery were built for the occasion. The village folk turned out to see the play—from the Magistrate down to the lowest "Lo-Lo." At least 700 people must have been packed in like sardines in the little courtyard. (District of Hankow The Newsletter, October-November 1939).

**Sheng Kung Hui:**—The Religious Education Committee for the West Szechuan Diocese meets twice a year. Every church, except a few of the smallest ones, has a Sunday School. In Mienyang there are 6 Neighborhood Sunday Schools held in the yards of church members, taught by volunteer teachers, and attended by 45-50 children. The materials used cost about \$3 per year, and the money is raised by the women's organization of the church for the purpose. A strong program of religious education is carried out in the Junior Middle School. (Religious Education Fellowship Bulletin, Autumn, 1939).

**Bible Society:**—The demand for Bibles is more than can be met. In Chungking, the buildings surrounding the Bible Society headquarters were damaged, but on the two days following the most destructive air raids of May 4-5, Bibles were sold amounting to \$52 worth. (Religious Education Fellowship Bulletin, Autumn, 1939).

**Newspaper Evangelism:**—One News Paper is giving a whole page

in their weekly edition to Christian work.

Four News Papers are putting in the weekly Church notices in Chinese each Saturday afternoon or Sunday morning.

The Summer Campaign in Literature was carried on as usual. Already ten thousand "Shen Ti Erh Tsi" (Gospel of John) have been sent by mail into the homes and business firms in Shanghai. The second ten thousand is being prepared and will soon be a Messenger of the Gospel into homes and business houses.

Over seven thousand seven hundred and fifty (7,750) Posters large and small have been posted on the streets in Shanghai. These were done by a commercial advertising agency. (Shanghai For Christ Crusade Bulletin No. 4—Oct. 20, 1939).

**Konghong Institutional Church:**—The Church conducted a fine D.V.B.S. this summer with Mrs. N. T. Zong directing and twelve young people doing the work. Over one hundred children were enrolled.

The children's center for the summer term closed on August thirty first and reopened with sixty children on September 11th. This work is a piece of cooperative effort under the auspices of a city-wide committee and six other centers were run in Soochow. The National Christian Council provided the lunch money and we furnished the personnel.

The Seventh Young Peoples Conference started a new effort for the Young People in the Methodist Churches here. Immediately after our return from the conference a group of young people wanted a Vesper Service. The first services repeated the splendid services provided by the conference. Then followed a pageant, song services, a panel discussion by a group of six young people on the subject—Seeking

**Newness of Life.** Attendance has ranged from forty on a rainy day to eighty and ninety on good days. Most of the services were held on the lawn. It is hoped that this work will continue through the fall. Kong Hong has sponsored these services and results have been most gratifying.

Clinic work at Kong Hong has kept up right thru the summer. During July 2560 patients were treated and 2429 in August. This is a part of the City-Wide Medical Relief program that has been made possible in cooperation with American Red Cross. (China Conference (M.E.C.S.) News Letter, Nov. 7, 1939).

**Glorifying God in Chinkiang:**—Late in September we started on a new venture of faith. We proposed opening a class for a short term course in painting and plastering, to be limited in number to ten boys, between the ages of fifteen and twenty. The class was to be taught by a very devout young carpenter and painter, quite uneducated but a skilled, honest workman. The laboratory was to be our church property,—parsonage, former school building now a church-house and the church itself,—all sadly in need of paint and plaster since the hostilities.

First we approached the carpenter, Yih Sz-fu, asking him if he would be willing to give up all other jobs for a month. Would he consider that boys could learn enough in a month to be able to go out and earn a skilled workman's wage? His face glowed with eagerness as we discussed this chance to use his trade to help others and glorify God.

No small amount of the success of the venture is due to our pastor who whole heartedly supported and promoted it from the beginning. He helped to select the needy boys and convince them that this was just the opportunity

that some of them had been praying and waiting for. All of them are able to read, and that means that there was a psychological adjustment to be made before they, who had hoped to continue studies, could commit themselves to labor with their hands. But economic pressure and our pastor's good promotion enabled us to start last Monday with a full enrollment. "This," said the Pastor, "is a technical college,....a specialized school, the first of its kind and you are a select and privileged student body. And where better could one begin his labors than in repairing the House of God?" (The China Christian Advocate, November, 1939).

**Chinese Christians Freed From Jail:**—Just after returning from the Young People's Conference in Shanghai, four young Christians were arrested at Chefoo. They were accused of being involved in anti-Japanese propaganda and were thrown into jail. The missionaries and the Christians did what they could to secure the release of the young people, but their efforts were in vain. It was learned that the prisoners were Christians, and the police held them up in ridicule. They were subjected to third degree in an effort to make them tell something that would involve other Christian leaders. Among other things which they had to do was to write long Chinese compositions. These young people wrote themes and quoted verse after verse of Scripture making plain the plan of salvation. It seemed that there was a Fifth One there with them, suffering with them and encouraging them, as there was with the Hebrew children in the fiery furnace.

While the Christians were in prayer for them at one of the missionary's homes on Sunday afternoon, these young people appeared at the door. Edyth Boyd.

who was there at the time said that it was almost like Rhoda's experience when she found Peter at the door. No one seemed to know just how they were released —it was only because of the power of God that was made effective through prayer. (Western Recorder, October 12, 1939).

**The Salvation Army Helps Flood Refugees in Tientsin:**—I visited the district East of the railway line, that is in the Ex-Austrian Concession a few days ago and came across a group of 2,000 refugees who were living on the water's edge. Pieces of straw matting stretched across poles formed rough dwellings. There was no form of relief being carried on by any society. The farmers had come from a certain

village now completely submerged, and there was little hope that the water would go down before freezing time. I called the village head man and when I offered my services he bowed with gratitude and thanked me saying, 'It is impossible for some of these people to get through the winter.' I said my plan was first to put a fence round the site and then put up igloo-shaped huts, organise the whole community, until there was cleanliness, system and order. A Kitchen would be built supplying one large bowl of porridge to each person daily, a nurse would be sent to deal with sick people and some provision would be made for the preparation of winter clothing. (The Crusader, November, 1939).

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### Notes on Contributors

**Dr. D. Willard Lyon** first came to China in 1895 and worked for many years on the staff of the National Committee Y.M.C.A. He retired in 1934. He has been specially interested in the field of literature.

**Dr. H. M. Hodgkin** is a Friend who came to China last year with Mr. Silcock to start the work of the Friends' Centre in Shanghai. He has given special help to the work amongst European refugees and Child Welfare work.

**Mr. Kwei Hsiao-hwa** is a recent graduate of St. John's University and attended the Amsterdam Conference as a delegate from China. He is now a deacon at All Saint's Church, Shanghai.

**Rev. Gilbert Baker** has been on the staff of Lingnan University in Canton but is now helping with the Student Church in Kunming.

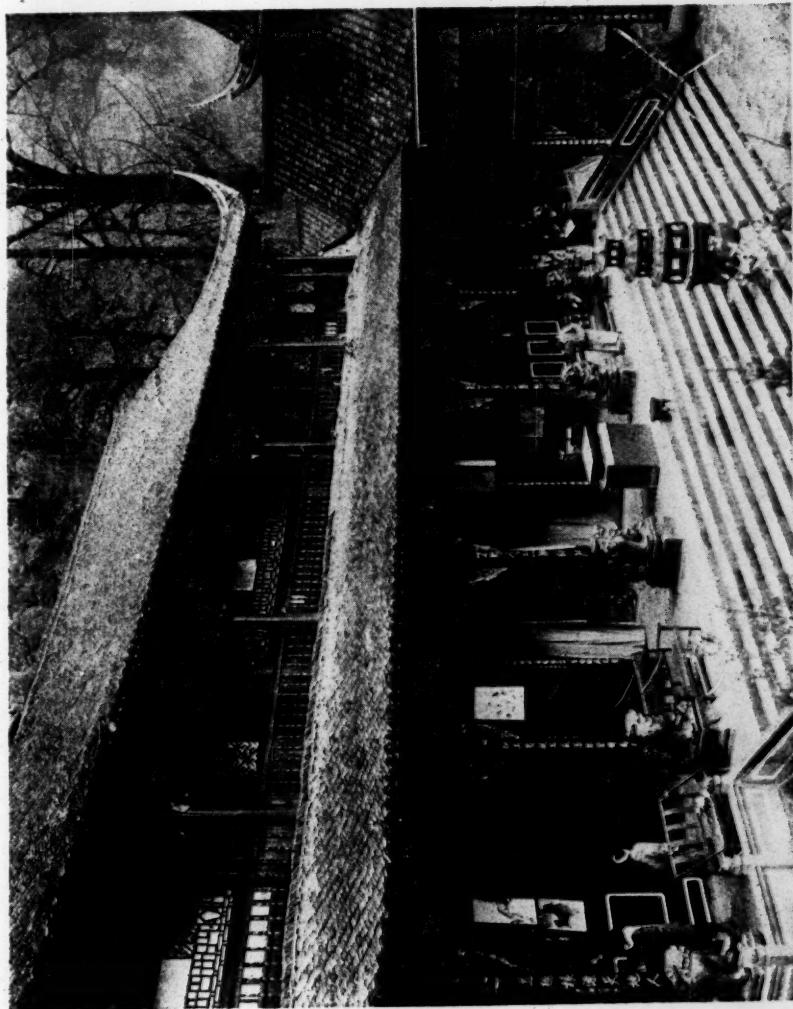
**Rev. Archie R. Crouch** is a member of the Presbyterian North, who is in his first term of service. He is located at Ningpo.

**Rev. George V. H. Elliott** is a member of the Church Missionary Society who came to China in 1938. He is located at Chengtu.

**Rev. H. Tomlinson** is a member of the Methodist Missionary Society, who has been at work for many years in Ningpo.

**Dr. C. Stanley Smith** is a member of the Presbyterian North who is on the staff of the Nanking Theological Seminary.

**Dr. Carleton Lacy** is a member of the Methodist Episcopal Board and is secretary of the China Bible House.



Taoist temple at Ch'eng Shan (青城山) in the mountain near Kwanhsien. Very clean and comfortable guest rooms

*Photo by Wm. P. Fenn.*